

# Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



NUMBER 147

FALL 1989



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Editor: Susan Weeks  
American Research Center in Egypt  
2 Midan Qasr el-Doubara  
Garden City  
Cairo, Egypt

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ISSN 0402-0731

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# Newsletter

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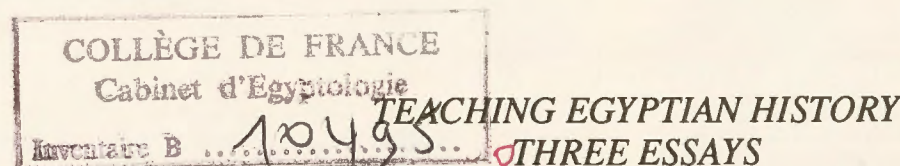
OF THE AMERICAN RESEARCH CENTER IN EGYPT

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Cover Photo: Statue of King Khasekhem, by David Finn from *Egyptian Sculpture: Cairo and Luxor* (by permission, University of Texas Press, Austin, 1989).



Editor's Note: The three following essays were presented at the annual ARCE Meeting at the University of Pennsylvania, April, 1989 at a special workshop on the teaching of Egyptian history. Other participants presented talks on the teaching of ancient Egyptian history (Edward Wente) and modern history (Arthur Goldschmidt Jr.)

### TEACHING COPTIC HISTORY

When I was asked to serve on the panel at the annual ARCE meeting this year dealing with the "Teaching of Egyptian History", I was more than willing to volunteer. When asked to represent Coptic history I was taken aback, and I told ARCE President, David O'Connor, that I would participate only if Aziz Atiya had first refused him, -- this before either of us had heard that Aziz passed away a few months earlier. Professor Atiya was the real authority in this area, an historian, a Copt, the director of a monumental Coptic Encyclopedia, and a good friend of ARCE. I would have been delighted to have been able to pose my questions and discuss problems in teaching Coptic history with Professor Atiya, but that was not to be.

Presumably, David contacted me as a result of seeing the two short introductory articles that I wrote for Florence Friedman's Beyond the Pharaohs catalogue for the Coptic

Exhibit that originated at the Museum of the Rhode Island School of Design and travelled to the Walters Art Gallery in Baltimore -- a great show and a marvelous catalogue thanks to Florence. The two short articles on "the history of Christianity in Egypt" and "Monasticism" were as a matter of fact the only publications I had in the area of Coptology, though the field has long been of interest to me and actually provided by introduction to Egyptology. Mr Professor in Ancient History at Loyola, Louis Zabkar, sent me to the Oriental Institute to study Coptic thinking that this would be the wave of the future. My teacher, first boss, colleague, and long-time friend, the late Charles Nims, brought Barbara and me together and introduced the two of us to Coptic, in my very first course at the Institute many years ago. Back then we learned Coptic inductively, beginning on day one with readings from the Apophthegmata Patrum. It is absolutely incredible to me how Thomas Lambdin's Introduction to Sahidic Coptic has simplified this process for the present generation of students.

What we used for background to get us into Roman and Coptic Egypt was Bell's *Egypt from Alexander the Great to the Arab Conquest* (1948) and Worrell's *Short Account of the Copts* (1945), both very sketchy. Doresse's *Secret Books of the Egyptian Gnostics* (1960) was probably the major draw of students to Coptic studies for a period of more than a



decade, and when I began teaching at Berkeley at least half of all my graduate students came from theological seminaries and wanted to study the Nag Hamadi texts, which were supposed to be as important for New Testament studies as the Dead Sea Scrolls were for the Hebrew Bible. I have directed five Ph.D. dissertations dealing with the language, religion, literary criticism, and history of these Gnostic and Hermetic texts, and I have generally been perplexed and intrigued by the apparent dichotomy between the native and foreign populations in Egypt and the anomalies apparent in the relationship between the so-called orthodox and heterodox branches of Christianity.

In my surveys of Ancient Egyptian History (always intended to cover the whole sequence down to the Arab conquest) there was never time to cover the late periods adequately, and I generally relied on a summary of Ptolemaic and Roman times that I could present in a class or two with reference to little more than Bell and Worrell to cover the Roman period on my syllabus and bibliography. The well-intentioned but woefully inadequate works by Meinardus on *Monks and Monasticism* (1961) and *Christian Egypt* (1965) if anything made this area of study appear more barren and bleak than it really is. Perhaps the real turning points for Late Antique history, in general, are to be found in the research and teaching of Morton Smith and more recently Peter Brown, but for me and my interest in Egypt it was on the one hand the papyrologists -- particularly Herbert Youtie and an inspiring lecture I heard him present on the missing Egyptians in Greek documentary papyri that held out most promise for this area of study, as well as for potentially greater cooperation between Egyptologists and Classicists. On the other hand it was Aziz Atiya's *History of Eastern Christianity* (1968) that put into clear focus all the possibilities and problems in dealing with Coptic History. Although slightly biased and often relying too heavily on tradition, his work was monumental in scope and most of his viewpoints continue to be valuable, if not indispensable; the foundation for future studies in this complex area has clearly been set down.

In addition to Atiya's *History*, my revised core bibliography for Coptic history now includes three outstanding works that appeared in the last four years, Alan Bowman's *Egypt After the Pharaohs* (1986), Naphthali Lewis's *Life in Egypt under Roman Rule* (1983), and Birger Pearson and James Goehring's *Roots of Egyptian Christianity* (1986). My latest addition to this core reading list would be Florence Friedman's *Beyond the Pharaohs* catalogue that appeared this year, with wide-ranging articles, broad coverage of the material remains of the Copts, and extensive bibliography. This core list is by no means intended to be all inclusive or exclusive. There are many other works and workers in this area who continue to flesh out the history. Roger Bagnall's book on the economy and numerous articles; Leslie MacCoull's dozens of articles on the Coptic documentary texts on papyri, David Johnson's work, Tito Orlandi's works in Italian on the *History of the Church of Alexandria* (1971) and *Lives of the Coptic Monks* (1984), Pere duBourget's works in French stemming from his interest in Coptic art,

Peter Grossman's work in German based on architectural studies of surviving buildings.

For townsites, Karanis at the northern edge of the Fayum is the best documented, though not completely excavated by any means. For this site we have the excavation report of Boak and Peterson (1931), numerous articles and the finds published by Gazda et al. in 1983. Hoelscher went through the Coptic townsites of Djeme in clearing the mortuary temple of Ramses III at Medinet Habu, and Edda Bresciani continues to work at Medinet Maadi in the south-west Fayum. Tebtunis had a Coptic church and other remains that the papyrus hunters, Grenfell and Hunt, hardly considered worth mentioning. Even serious archaeologists have not been particularly interested in the Copts -- to quote Petrie in 1891, "Yet a later period had left its remains at Illahun. In Coptic times, about the sixth and seventh century A.D., the ground all about the temple, and on a hill near the canal, was used for a cemetery. Though I could not spend time on clearing such remains myself, the people of the place readily grubbed up their forefathers, and disposed of their garments to anyone who would buy them. I thus obtained a large quantity of embroideries and woven stuffs, the best of which are now at South Kensington." Perhaps the richest Coptic cemetery was on the east side of the pyramid at Hawara, but this was almost completely destroyed by papyrus-seeking tomb robbers as recently as 1974-75 when the robbers were practically engaged in open warfare with the antiquities department. Bricks, bones, beads, and wrappings were strewn over the whole site when I saw it shortly thereafter. My own publication of a preliminary report of the first seasons excavations at the large but poor Coptic cemetery at Seila in the eastern Fayum appeared in JARCE 25(1988), and is one of the only documented reports of Coptic burial customs.

Of the primary sources for Coptic history I would have to include some patristic literature in Greek and Latin as well as what survives in Coptic, but I recognize that some of the most interesting information is coming from documentary papyri in Greek, Demotic and Coptic, as well as from the ubiquitous ostraca and later parchment. Here we have copious documentation: property and legal settlements, texts of economic and social importance including monastic archives, letters, wills and the all important tax rolls. Among the Coptic literary sources the works of Pachomius include his "rules for monks" which directly influenced western monasticism, and a considerable amount of Shenute's works: sermons, letters, and descriptive accounts survive and have been conveniently collected in the *Corpus Scriptorum Christianorum orientalium -- Scriptorum Coptici* -- series. The *Apophthegmata Patrum* provides something comparable to the medieval *Acta Sanctorum*, but is being studied now for all its worth, while the historical romance of Cambyse apparently tells us something of events and attitudes a thousand years after its setting. For Greek Patristic literature we have Migne's *Patrologiae Graecae* with some major selections available in English translation in the *Ante Nicene*, as well as the *Nicene and Post Nicene Fathers* 2nd series (Scharff, 1956). Of particular interest for us are the works of Origen, Clement, Athanasius and Cyril, and the church historians,

Eusebius and Sozomen.

For a few more secondary sources dealing with specific topics, I would recommend: Evett's *History of the Patriarchs of the Coptic Church of Alexandria* (1948), Frend, *The Rise of the Monophysite Movement* (1972), Grant, *Eusebius as a Church Historian* (1980), Bauer, *Orthodoxy and Heresy in Eastern Christianity* (1977), Barns, Browne, and Shelton, *The Nag Hamadi Codices: Greek and Coptic Papyri from the Cartonnage of the Covers* (1981), Roberts, *Manuscript, Society, and Belief in Early Christian Egypt* (1979), and Bentley Layton's *Gnostic Scriptures* (1987).

Even with so much recent good work produced in various diverse fields dealing with or touching upon the history of this period, the wide ranging topics that have been approached are only one indication of the complexity of the material and the problems of presenting even a reasonably objective history. The problem is compounded by religious aspects both anciently and modernly -- anciently, through the attempts, with more or less success, in establishing and imposing orthodoxy while suppressing divergent views, and modernly, because the divisions created in the formative years of Christianity are still with us today on the one hand, while on the other there are enough cynics around to make life interesting by savaging the traditional saints and resurrecting the poor down-trodden heretics. Much skepticism of the hagiographers is indeed necessary and justified, but, for example, it is a little disconcerting to see how many out there are eager to embrace Gnosticism as some form of reaction to the established religions.

Tradition has always had at least some validity among church historians, but when it is the tradition of a separatist movement, it represents a weak point to be attacked or that can be used to conceal the attackers own weaknesses. Early church history is not a shining example of democracy in action, and the Coptic church was surely the first victim of a mutual alliance of church and state in Byzantium, that foreshadowed much of later western history.

For my methods in dealing with the history of Coptic Egypt, I begin with the likely origin of Egyptian Christianity in the Jewish community at Alexandria. The real spur to Christianity's separate development was probably Trajan's violent suppression of the Jewish Rebellion in 115-117 AD. The first significant contribution of Egyptian Christianity was the Catechetical School of Alexandria, so we must look at its background (in Neoplatonism and in opposition to Gnosticism), its mission, its methods, and most of all its personalities, particularly Clement and Origen, the latter the most influential teacher of church fathers, who was, however, deposed and banished, and later condemned as heretical. The second major contribution of Egyptian Christianity was monasticism, and this has to be viewed in relation to the great persecutions, the edicts of Emperor Constantine, and the efforts of St. Anthony's famous biographer, Athanasius Patriarch of Alexandria, who promoted the ascetic life after spending time in a monastery during one of his five periods of exile. Following the condemnation of Arius at the First Ecumenical Council at Nicea convened by Emperor Constantine in 325, Athanasius doggedly pursued Arius and Ari-

anism, successfully preventing any reconciliation. The efforts of St. Athanasius which now stir up emotions on both sides, were clearly important in unifying Egyptian Christians, but also stirred them to violence. Apa Shenute besides giving a picture of Egypt being attacked from the south and suffering from inflation, also was involved with the violence against pagans, formed a large and strict monastic community, and supported Patriarch Cyril, who won a second major victory for the Egyptian Church at the Council of Ephesus in 431. Of course, in the study of the doctrinal questions there are differences of opinion about the central importance of the issues and other related factors, but I think it is important to look at all the political ramifications. In this case, Cyril, who is said to have been trained in a monastery, was defending the doctrine that Mary was the mother of God, an idea which had been taught by eastern monks and have been condemned by Nestorius, Patriarch of Constantinople, before Cyril's victory over him at Ephesus. The next major issue again involved a doctrine taught by monks, defended by the Alexandrian Patriarch, Dioscorus, who this time lost at the Fourth Ecumenical Council at Chalcedon in 451, resulting in the first great schism in Christianity. In this case if the doctrine had been the most important issue, it could have been cleared up by later efforts at reconciliation, but it had been officially decreed at Chalcedon that Constantinople would henceforth outrank Alexandria as a Patriarchal See, and also that monks should be subject to bishops and not interfere in ecclesiastical or secular business. After Justinian there were two contemporaneous patriarchs of Alexandria -- a Chalcedonian appointee and the Coptic Patriarch to serve the bulk of the Egyptian Christians. The situation was exacerbated when the Byzantine Emperor, Heraclius, imposed a ruthless Chalcedonian Patriarch, Cyrus, to serve also as imperial Prefect in Egypt to bring it into line. After suffering under him for a few years, many Copts would certainly have welcomed the Arab General Amr Ibn al As when he conquered Egypt in 642. The new invaders made it advantageous for many to convert to Islam, but Coptic culture did continue to flourish for some time.

Coptic Egypt provides a wonderful link between Ancient and modern, between East and West, between all the major religions with Near Eastern origins, and why should it not be the wave of the future?

Leonard H. Lesko, Brown University

## TEACHING EGYPT AND HELLENISM

My first reaction to the invitation to take part in this workshop was an uneasy feeling that I might not have much to say, at least not that made coherent sense or was useful to anyone else. My second reaction was that the other panelists might mostly feel the same way. But it is indeed somewhat embarrassing to reveal how little teaching of Ptolemaic and Roman Egypt I manage to do, compared to both its dominance of my research and the abundance of material. Most



papyrologists would probably have much the same story to tell.

I hold a joint appointment in Classics and History. In Classics, my teaching is largely composed of Greek at various levels and of classical civilization courses in which the reading is in English translation. Of these, perhaps the most satisfying is the graduate course in papyrology, in which students are confronted with unedited Greek texts and thrown into the water. The emphasis in the course is on palaeography, language, and document types, rather than on the history illuminated by the texts. But interpretation goes hand in hand with reading, and the students find themselves willy-nilly driven to explore various corners of social, economic, and administrative history. Those who get hooked on papyri -- and there are always several -- learn much more than they bargained for, as they continue to work on their texts after the course ends, preparing them for publication. There remains, nonetheless, a kind of miscellaneous character about the historical side of this enterprise.

In the course on ancient law, the papyri -- this time published ones, in translation -- are again the point of entry, as students find both legislation and practical legal documents from Ptolemaic Egypt much the best source for how legal systems worked in the Hellenistic monarchies. Ptolemaic Egypt gets one week (150 minutes) of class time in this survey, which goes from Mesopotamia to Justinian; some students also write papers on Ptolemaic documents. This course is much more directly historical; its audience is upperclass undergraduates who have already taken Columbia's core curriculum and thus have a fair acquaintance with ancient Greek and Roman literature. The papyri stand out in this course because they are mostly not normative in character but practice-oriented; most of the other readings are of codes, oratory, and juristic writing. Egypt itself is the focus only in the sense that the central question in this unit is the way in which the Ptolemies balanced the native Egyptian legal traditions, their own legislation, and the legal customs of their Greek immigrant subjects.

If introducing the papyri, and Hellenistic and Roman Egypt, into my classics courses seems at times almost a subversive act, it is more straightforward in my historical half. My teaching consists mainly of two sequences of courses. The first is of lecture courses, attended by upperclassmen and graduate students, covering in three terms classical Greece, Alexander the Great, and the Hellenistic World. Egypt plays only a bit part in the first two of these, but a central role in the Hellenistic course. Here the students read large numbers of documents, mostly papyri, in translation. In part, Egypt is integrated with other areas like Syria and Asia Minor -- in the political history, for example; but there are many subjects for which it alone furnishes significant amounts of accessible source material for life in a traditionally nonhellenic country settled by Greeks and Macedonians. Notable here are economic and social life, with, once again, the practice of law.

The second cycle is of graduate seminars, one on the Greek city, one on social and economic life in the Hellenistic period, and a third on late antiquity. Here (and only here,

except in papyrology) I am working with students who can be expected to read something other than English: not Demotic or Coptic, unfortunately (neither regularly taught either at Columbia or in the metropolitan area), but Greek and the necessary modern languages. Students can be turned loose not only on those papyri which have been translated, but also on those available only in Greek, as well as on archaeological material where pertinent. The Hellenistic seminar deals with the whole Greek world, but inevitably the mass of the papyri make them a uniquely rewarding body of evidence, which draws some of the students into working on Egypt. The late antique seminar is specifically Egyptian -- the only course I teach only on the history of Egypt, in fact -- and focuses on the fourth century, a period for which publications of the past thirty years have created a kind of boomlet in historical studies and of which I am at present writing a general account of society and economy. Collection and analysis of papyrological evidence is the center of this course.

Some aspects of this situation are obviously the product of the particular position in which I find myself: appointed half-time in a history department to teach Greek history, and half-time in a classics department to teach Greek and, particularly, epigraphy and papyrology. My room for maneuver at the undergraduate level is not very great, particularly because with only two or at most three term courses a year in each department, just getting through the regular cycles in a reasonable span of time is hard, by the time sabbaticals are figured in. When I have a course reduction for administrative work, flexibility declines further. My graduate courses offer more flexibility, but even there to some extent student choice, driven by thoughts of future jobs, places limits -- though I must admit that thirteen signed up for beginning papyrology this spring. Since the papyrology room holds only eight, there are an unprecedented two sections.

This is a personal situation; and yet I think it is not unusual. As Deborah Hobson observed in an article on the value of comparative evidence in social history of Graeco-Roman Egypt, those who write the history of this period are usually trained in Classics and classical history, and they teach mainly in classics and ancient history programs. My teachers had similar demands on them and a similar range of courses. Even the privileged life of a tenured professor in a research university does not free one from the constraints of curricular necessities. Those necessities, in turn, reveal a deeper pattern of importance: the continuing fixation by the classical profession on what is viewed as central by traditional canons, that is, the classical periods and works of Greek and Roman history and literature. Hellenism, the story of the dynamic spread of Greek civilization to a wider area and its ability to absorb and be a vehicle for other cultures, gets the back seat. Hellenistic and Roman Egypt is the best documented example of this process, but it shares their fate. No more than Asia Minor, Syria, or any other area outside old Greece does Egypt get much curricular attention, no matter how vital it may be as a locus of research.

So much for the externals. The students have, as this would suggest, a strong background in the Greek and Roman

material, particularly in the languages, but little knowledge of Egypt in earlier or later periods. In fact, there is no instruction in pharaonic history in the university above the freshman level, a serious deficiency. Since papyrological literature is mostly not very rich in appreciation of continuities anyway, it is very difficult to provide a sense of chronological context. I attempt to do this myself, but in a rather unsystematic fashion. But in any case it would be unrealistic to expect that graduate students can master all of what the ideally-equipped historian of Graeco-Roman Egypt would know, which would surely include all of the languages used in Egypt over five thousand years along with a substantial amount of art, archaeology, and the social sciences. One must begin somewhere, and I suppose that my students are likely to continue to begin with Greek texts, using the rest at second hand and in translation.

Finally, a third reaction, one that set in after much of the above had passed through my mind: why not think about devising a course that would really tackle the subject head-on? Despite all the constraints, there are some plausible spots: an undergraduate history seminar for majors; an upperclass lecture course like that on ancient law; even an upperclass history lecture course. A basic textbook lies ready to hand, Alan Bowman's excellent *Egypt after the Pharaohs*, now available in paperback. For primary texts in translation, there are three sourcebooks on the Hellenistic period, providing altogether quite a fair selection. For the Roman and Byzantine periods, however, things are not so rosy. There are texts in Lewis and Reinhold's *Roman Civilization* and various other sourcebooks, but nowhere a really adequate selection. The closest approach, in fact, is the old *Select Papyri* volumes of Hunt and Edgar in the Loeb Classical Library, a bit expensive for most undergraduates for its contents, but widely available in libraries. It is true that many papyrological editions have translations, and one could ask students to read texts in such series as the *Oxyrhynchus*, *Tebtunis*, *Hibeh*, *Michigan*, *Merton*, and *Columbia* collections; but this is problematic in any course larger than a handful. Perhaps more promising would be a photocopied volume handled by Kinko's or a similar firm. With papyri, at least, there is not likely to be a problem with copyright and commercially-minded publishers.

In the course of undergraduate advising over the years, I have observed a great deal of interest in Egypt. I can see no reason that this could not be capitalized on in a course on Egypt and Hellenism. It is not clear that this is true at the graduate level, where hiring realities lead the students to concentrate on the canonical periods and authors, but at the upperclass undergraduate level, it seems feasible. Perhaps this talk will have the effect, if no other, of pushing me to give it a try.

*Roger S. Bagnall, Columbia University*

## TEACHING MEDIEVAL EGYPTIAN HISTORY IN A GLOBAL CONTEXT

Since few of us have the opportunity to teach an entire course on this history of medieval Egypt, rather than address teaching medieval Egyptian history *per se* I will discuss integrating the history of medieval Egypt in a larger context.

On the undergraduate level, I teach upper division surveys or topical courses, and at the graduate level courses in our MS in Ed. program. New York and New Jersey have recently internationalized their school curriculum. So middle and high school teachers enrolled in our MS in Ed. program are especially eager for courses which indicate ways of integrating non-European areas in to the curriculum.

This audience needs to be able to include Egypt in a Middle Eastern component of global history. What's important? What are the key issues? What's Egypt's role in the context of global history from ancient to modern times? For the purpose at hand, how can we integrate Egypt into a global context during the medieval period?

I divide the medieval period of Egyptian history into the following topics:

- 1) The pre-Islamic legacy (500-640)
- 2) The effects of the Islamic conquests (640-900)
- 3) The rise of Egypt to Great Power status (900-1200)
- 4) Egypt as the pivotal Mediterranean and Middle Eastern state (1200-1500)

These topics are then dealt with in a global context.

### Materials and Sources

Problems with materials and sources for the history of medieval Egypt include the following: Surveys of pre-Islamic Egypt situate Egypt within the Greco-Roman world and ignore, or are little interested in, Coptic Egypt. But, for the purposes of understanding Islamic Egypt, it is Coptic and not Greco-Roman Egypt which is most important. Yes, Greco-Roman Egypt may impinge institutionally, but culturally, socially, politically, religiously, it is Coptic Egypt that is important for understanding the dynamics of Islamic Egypt. This is an issue you will not easily pick up in the sources or materials, so I point it out as something of which to be aware.

Prejudices in the field of Islamic history/studies also give rise to problems in dealing with the history of medieval Islamic Egypt. The overwhelming weight of research since the 19th century has been on the Eastern Islamic world. Islam originated outside of Egypt. The Islamic state was formed elsewhere. The first two dynasties were eastern. Therefore, the origins of Islamic institutions, politics, culture, intellectual life, are sought in the East. Egypt is treated as if it were at best irrelevant and at worst atypical. Our earliest narrative sources are eastern. What possible role could Egypt have played in the formative period of Islam? Conversely, what could early Egyptian sources possibly tell us about the formative period? Therefore, the history of early Islamic Egypt is but a footnote in surveys, even in otherwise very good surveys such as those by Hodgson and Watt.



Then there is a twofold subsidiary problem with the narrative sources on early Islamic history in general. First, the inherent problem with the narrative sources on the first 300 years is that they were recorded after the fact. A new school of Young Turks is now making a career on the problems inherent in those sources, throwing the baby out with the bath water.

The second problem with the narrative sources on the first three-hundred years is that they have an inherent eastern bias. They were written by and for the eastern capital of the Islamic empire. As such, they have the biases of all imperial histories. Similarly, sources on late medieval Egypt, though written from the vantage point of Egypt, are again imperial histories.

There has been a recent spate of new surveys of Islamic history giving due attention to the West, i.e., Egypt, but these surveys continue to rely heavily on the annalistic format of Mamluk chroniclers.

All of these problems with regard to the history of medieval Egypt can be overcome. We do have contemporary evidence from Egypt -- the papyri. The early Arabic papyri from Egypt (the first 300 years) were exploited by a generation of Arabic papyrologists at the turn of the century. But the field, and the nearly 100,000 unused documents, have lain dormant in museums around the world until recently. A new generation of papyrologists in France, Britain, West Germany, and myself in the United States, has begun to mine the treasure trove of Arabic documents from Egypt.

Besides the Arabic papyri, there are also the Geniza documents which Goitein has used to reveal the existence of a Mediterranean Society, the existence of which we might otherwise never have known. And while the majority of the Geniza documents appertain to the affairs of the Jewish community, a substantial number emanate from the community at large and are in Arabic.

And while the papyri are from Egypt, they are not without bearing on the eastern Islamic world. For example, in a series of articles on Arabic contract formulary, working entirely from provincial Egyptian documents, I was able to document differences in Iraqi and Egyptian notarial practice. The documents also yield surprising evidence with regard to cultural continuity and cultural borrowing for example, indicating greater similarity between Arabic and Aramaic contract formulary than between Arabic and Byzantine Greek.

The dynamics of Arabization and conversion are also issues on which the documents can shed light. The documents provide evidence that after more than 300 years of Arabic rule, the provincial population of Egypt still did not understand even spoken Arabic. Names of parties and witnesses to Arabic documents also suggest conversion through intermarriage of Copts with Muslims.

#### Global Context

Fitting medieval Egypt into a regional and global context is a relatively simple matter for the ancient period, and comparatively so for the Greco-Roman. Medieval Egypt, however, presents difficulties. Either it is dealt with almost in isolation of even the Islamic world, or it is dealt with cur-

sorily as a footnote to the eastern empires, which is where everything worthy of note apparently took place, were one to believe the sources and modern surveys which have absorbed their perspective. Following are some examples of issues in the history of medieval Egypt which fit Egypt into a regional/global context.

For the pre-Islamic period, an issue that jumps out is the pre-Islamic legacy. What of the Greco-Roman legacy? An issue which will grab attention is the thinness of the Greco-Roman veneer. For example, after more than 1000 years of Greco-Roman rule all the place names which the Arabs learned for Egypt are from the Coptic. It's as if the Greeks and Romans had never been there.

For the period following the Islamic conquests, a fact which catches attention is that the Coptic Church was the largest single land holder in seventh century Egypt, but before and long after the Arab conquest. This of course raises questions. Why was this so? How had it happened? Why did it continue for so long? How long did it continue?

Other issues for the early Islamic period, 640-900, are Arabization and conversion. Arabization and conversion follow naturally from the issues already raised -- the pre-Islamic legacy and the Coptic Church as landlord. Both these sets of issues fit into larger global contexts, i.e., the phenomena of cultural continuity, cultural contact, cultural borrowing, linguistic change, and religious conversion.

Obviously Arabization and conversion did take place. But when? Setting aside genuine religious conversion, about which we have no sources, and failing forced conversion or proselytization, what is the evidence of, and what were the mechanisms for Arabization and conversion.

Arabization and conversion bore some relation to the Coptic Church's displacement as the leading landholder, i.e., landlord. When the church would lose its position of economic influence, it would lose social influence. As it lost influence to Arabs and/or Muslims, linguistic change and conversion became linked to upward social mobility, a universal phenomenon. Hence, medieval Egypt offers examples of a timeless global phenomenon.

For the third topic, Egypt's rise to Great Power status for the first time in over 1000 years, the question is obvious. Why for the first time in over 1000 years? Answering this question links Egypt to a recurring global phenomenon, nomadic invasions from the East, a phenomenon linking medieval Egypt and the Middle East to Western Europe and to China.

A regional issue for this period is the general division of the Eastern and Western Islamic world which occurred with this wave of invasions. A subsidiary issue is the continuation of irrigation civilization in Egypt, but not in Mesopotamia, and the respective repercussions.

An additional global issue during this time period (900-1200) is the economic expansion and prosperity of Egypt. Expansion and prosperity were due to external as well as internal factors, and this can be compared to tenth century European prosperity following the end of invasions in the West.

For the fourth topic, Egypt as the center of the Islamic world, five examples of issues which fit the history of Egypt

into a larger context follow. First, why in this time period did Egypt become a military regime? The Crusades and the Mongol invasions provide the global context.

Second, what was the effect of this militarization on Egypt? Militarization costs money. Hence, there had to have been economic repercussions. This period saw the rise of sugar cultivation. Sugar was a lucrative commercial crop which helped finance the military. But the effects of sugar can cultivation on the internal well-being of Egypt were devastating. Sugar cultivation required capital investment, intensive labor, and the loss of area for food crops. Ecologically, can cultivation exhausts the soil. Those seeking quick returns were not concerned with long term consequences. These factors raise numerous questions about socio-economic developments within Egypt, as well as about Egypt's subsequent prosperity.

A third global issue within this time period is the effects of the Black Death. A rise in the demand for luxuries in Europe followed in the wake of the plague. Among those luxuries was sugar, as well as other commodities transshipped through Egypt. The rise in the demand for luxuries corresponded to the rise in Egypt's military expenditures and led to the imposition of government monopolies.

A fourth global issue is the discovery of the new world as a result of the search for substitute suppliers to break the Egyptian/Venetian sugar monopoly. (The sugar monopoly was as much Venetian as Egyptian. And European rivalry was with Venice perhaps more than with Egypt.) It was no accident that Christopher Columbus was Genoese. Having been defeated by the Venetians and pushed out of the eastern Mediterranean, Genoese bankers migrated en masse to Seville where they financed the search for alternative sugar growing terrain, which ultimately culminated in the discovery of the New World.

Islamic culture is a final regional issue. During this period of militarization, how do we square Egypt as a cultural fulcrum and as a military state? Ibn Khaldun is anecdotally mentioned in surveys as the "Father of Sociology." Did conditions in Egypt have any effect on his work? What about the astronomical tradition in Mamluk Egypt and Syria? Why such interest on the part of the Mamluk military regime?

Failing any general survey which treats the history of medieval Egypt in such a global context, I can only offer specialized bibliography on specific topics; or literature which does not focus on Egypt but which takes up specific issues outlined here. Any many of the issues outlined or alluded to are open ended. Much has yet to be investigated.

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Gladys Franz-Murphy, Iona College



## SELECTIONS FROM EGYPTIAN SCULPTURE: CAIRO AND LUXOR

EDNA R. RUSSMANN

**Editor's Note:** Edna R. Russmann is Research Associate at the Department of Egyptian, Classical and Middle Eastern Art, The Brooklyn Museum. The photographs are all by David Finn, and the book is published by both the University of Texas Press, and the American University in Cairo Press. The Editor of the Newsletter and ARCE are grateful to the University of Texas Press for allowing us to reprint some of the photographs in this beautiful book.

I was very pleased when Terry Walz suggested that a selection of photographs and text excerpts from *Egyptian Sculpture: Cairo and Luxor* be published in the American Research Center in Egypt Newsletter, for without ARCE the book might never have come into existence, certainly not in this form. It was to ARCE that Dr. and Mrs. William Winter, of San Antonio, Texas, turned when they conceived the idea of supporting a book on Egyptian art; it was a former Director who eventually got me involved in the project; and it was the staff of the Cairo office who provided the advice, liaison, and logistic support which made David Finn's photographic missions so amazingly productive.

The book is a testament to the help and co-operation of organizations and numerous individuals. On behalf of David and myself, I want here to thank once more all those who in one way or another assisted us, on the staffs of ARCE, the Egyptian Antiquities Organization, then under the Chairmanship of Dr. Ahmed Kadry, and the University of Texas Press, under its Director, John H. Kyle. Special thanks to May Trad and, above all, to Joan and Bill Winter and Mrs. Lutchter Brown, who originated the project and supported it at every stage.

Though we call it *Egyptian Sculpture*, the real subject of the book is ninety-two individual statues, in Egyptian museums or in situ. Each is illustrated in color, usually with several views, and discussed in some detail. The content, including the selection of statues and their chronological arrangement, is mine. I have written a "popular" text, intended to interest and inform a non-specialist readership. But it also incorporates the results of twenty years of working with Egyptian art, and some of my findings and ideas will probably be novel and even controversial to many of my colleagues.

The photographs, all of which are new for the book, are entirely David's. Drawing on his uniquely varied experience as a photographer of sculpture for books ranging from Greek monumental bronzes to Michelangelo to Henry Moore, he was able to utilize both the opportunities and the difficulties of photographing in Egypt to explore his vision of Egyptian sculpture. Never before has a large group of Egyptian statues been illustrated with such richness and variety of detail.

Together, David and I chose the specific views we wanted to use, and those views were constantly in my mind as I wrote. Thus our contrasting points of view lie at the heart of the book and give it a kind of bifocal vision, which I hope will communicate itself to some readers, and prove as stimulating and illuminating to them as working together was to us. Like all great arts, the finest Egyptian sculpture is inexhaustible: there is always more to see, more to appreciate, more to learn.

### I

(Cover Photo)

**King Khasekhem**  
Dynasty 2, ca. 2650 B.C.  
From Hierakonpolis  
Graywacke, ht. 56 cm.  
Cairo, JE 32161

THE EXTENT OF EGYPT'S EARLY ACHIEVEMENT in sculpture can be seen in the seated figure of the Second Dynasty King Khasekhem, carved in a greenish graywacke and, despite the loss of one side of his head, remarkably well preserved. Along with a similar but more fragmentary figure of the same king in white limestone, this is one of the most ancient datable statues in the world, possibly the earliest to represent a known historical personage. Technically, the stone carving is very skillful; the sculptor has shown a fine sense for the beauty of the stone, which he has polished to a soft, semi-matte luster.

In profile, the king's posture appears slumped, or bowed by age. His shoulders are rounded in a manner uncharacteristic of later royal figures. The effect is emphasized by the forward thrust of his thick neck; this may in part be deliberate, but also shows some awkwardness in connecting the slightly oversized head with the torso. These marks of clumsiness or uncertainty, in so accomplished an example of stonecarving, are signs of its archaic style, as are the large, staring eye and the position of the left hand over the chest.

Though less than half of Khasekhem's face has been preserved, its fine and rather subtle detail deserves a close look. The eye is large and stylized, but the sculptor has taken great care to convey the roundness of the eyeball within its socket, and even the minute droop of the corner of the upper lid over the lower. The flesh of cheek and jaw is sparsely but quite naturalistically modeled, especially under the eye, and in the slight bunching of flesh at the corner of the mouth. This sensitive but restrained treatment of the face prefigures, to an astonishing degree, the style and techniques of the great classic works of the Old Kingdom, some two centuries later.



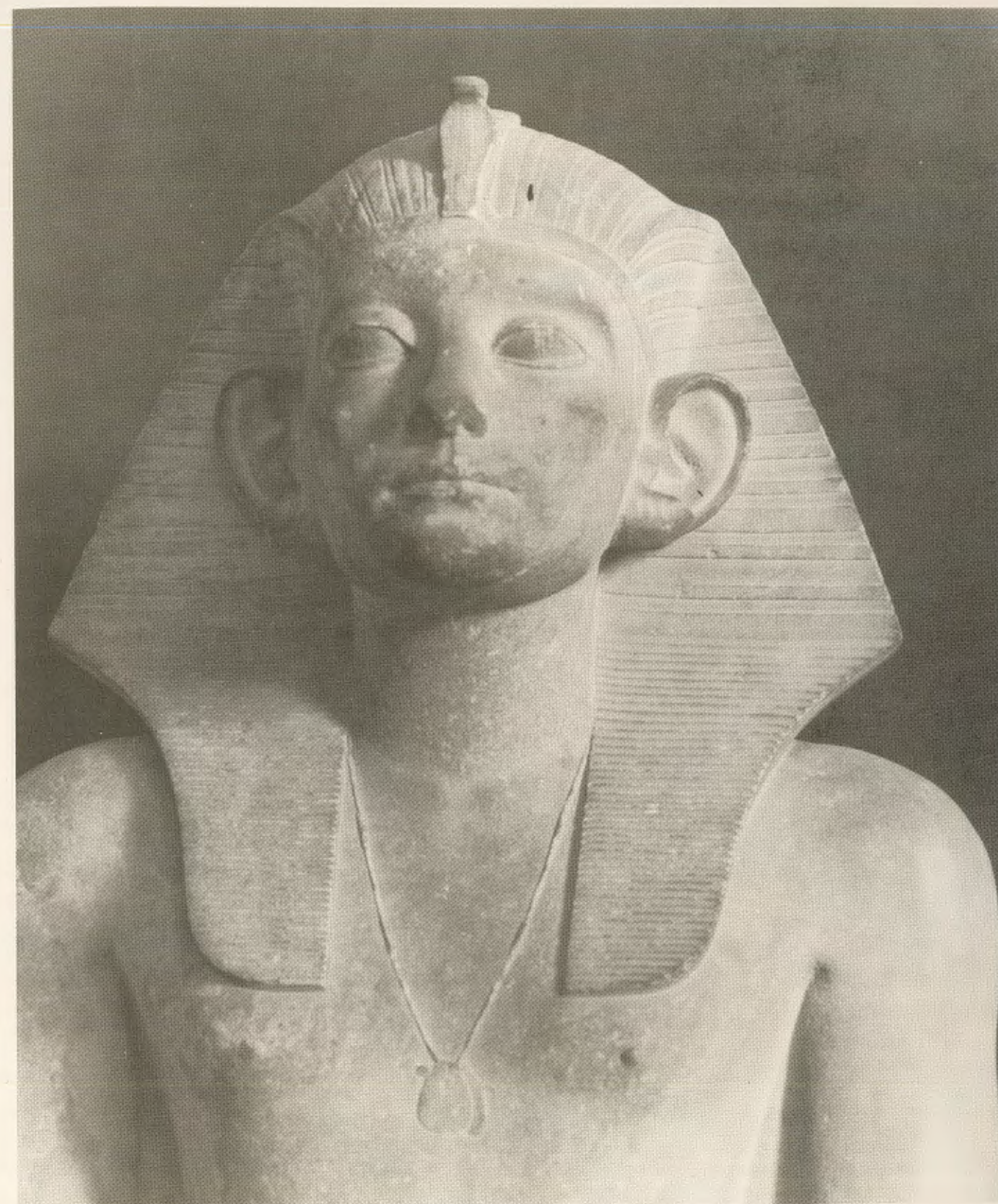
## II

A LIFESIZED SEATED STATUE of Amenemhat III was found at the site of his pyramid at Hawara, in the Fayum. Instead of a collar necklace, the king wears a beaded cord from which is suspended a curious amulet, perhaps a little double pouch for charms or magic potions. This particular amulet is one of the minor mysteries of Egyptian art. Not only was its representation confined almost entirely to the later Middle Kingdom (although it was to appear again some 1,200 years later, on sculpture and relief made in imitation of Middle Kingdom works), but it was very frequently worn by kings. Almost never, in any other period, were adult Egyptian kings shown wearing amulets or other ornaments that were not specifically royal.

The king's face is youthful but distinctive. In contrast to the deep-set, hooded eyes of his father Sesostri III, his eyes are large and slightly exophthalmic, with shallower, fleshier sockets. A broader span separates his knobby cheekbones, and his mouth is fuller (though it will thin with age). The lips look as if they are held closed only by a slight but awkward thrust of the fleshy little chin, as if the upper and lower jaws were out of alignment. The conformation lends the face a tense, uncomfortable look.

Perhaps it is mainly this tension of the mouth and jaw, combined with the wide, bulging eyes -- but there is something meager about this face, a quality of reserve bordering on suspicion. This modern interpretation may not be what the sculptor intended, but it is worth considering for two reasons. Like Sesostri III and some representations of earlier members of his dynasty, Amenemhat III had a countenance almost devoid of any suggestion of god-like amiability or benevolence, one which, as far as we can tell, is wholly human in its submission to mortal life. Unlike his forebears, however, Amenemhat's expression varies, along with the changes of age. In the statues of this king -- more, perhaps, than with any other ancient Egyptian -- we seem to see the major stages of his life: proud but wary youth; robust, stern maturity; weary and disillusioned age.

**Seated King Amenemhat III**  
**Dynasty 12, ca. 1844-1797 B.C.**  
**From Hawara**  
**Limestone, ht. 160 cm.**  
**Cairo, CG 385**







### III

THE FIRST STAGE OF SCULPTURAL DEVELOPMENT in the Fourth Dynasty has been preserved in a pair of lifesize statues representing the king's son Rahotep and his wife Nofret. Walled inside their great tomb at Meidum, near a pyramid of King Sneferu, the first king of the Fourth Dynasty, the couple's statues somehow escaped the attentions of tomb robbers. When found in 1871, they were almost exactly as they had been when they were sealed away, almost 4,500 years before.

The virtually complete preservation of the paint on these figures, and the retention of their inlaid eyes, offer our best clue to how such life-sized painted statues originally looked. There is nothing subtle about the colors: strong, rich mineral pigments are laid on in conventional tones. Though the painting is not naturalistic, these bright figures have an almost eerily lifelike quality, intensified by the extraordinary effect of their inlaid eyes. Each eye is a piece of rock crystal, with the iris and white rendered in paint on the flat back, and a hole drilled in the center and filled with black, to make the pupil. The front surface, curved and highly polished, simulates a human cornea. Its effect is remarkably like that of a living eye.

Nofret's name means "The Beautiful One." Modern taste may doubt whether she entirely deserves the compliment. On her plump face, high seriousness produces a rather spoiled, sullen look -- there is no point in speculating, so many millennia later, whether the sculptor really intended this. Nofret is most tastefully and elegantly dressed. Her large beaded collar was a standard accessory. Worn by both men and women, it provided a splash of color to relieve the whiteness of their linen clothing. Nofret's wig is short and very full, contrasting with her own finer hair, which is shown in low relief on her forehead. The head-dress is held in place by an exquisite diadem. There are actual examples of such diadems made for royal women, of gold inlaid with carnelian and turquoise. Nofret's, however, is painted white, suggesting that hers was silver, which in this period was even more precious than gold.

**Rahotep's wife Nofret**  
**Dynasty 4, ca. 2575-2551 B.C.**  
**From Meidum**  
**Painted limestone, ht. 118 cm.**  
**Cairo, CG 4**



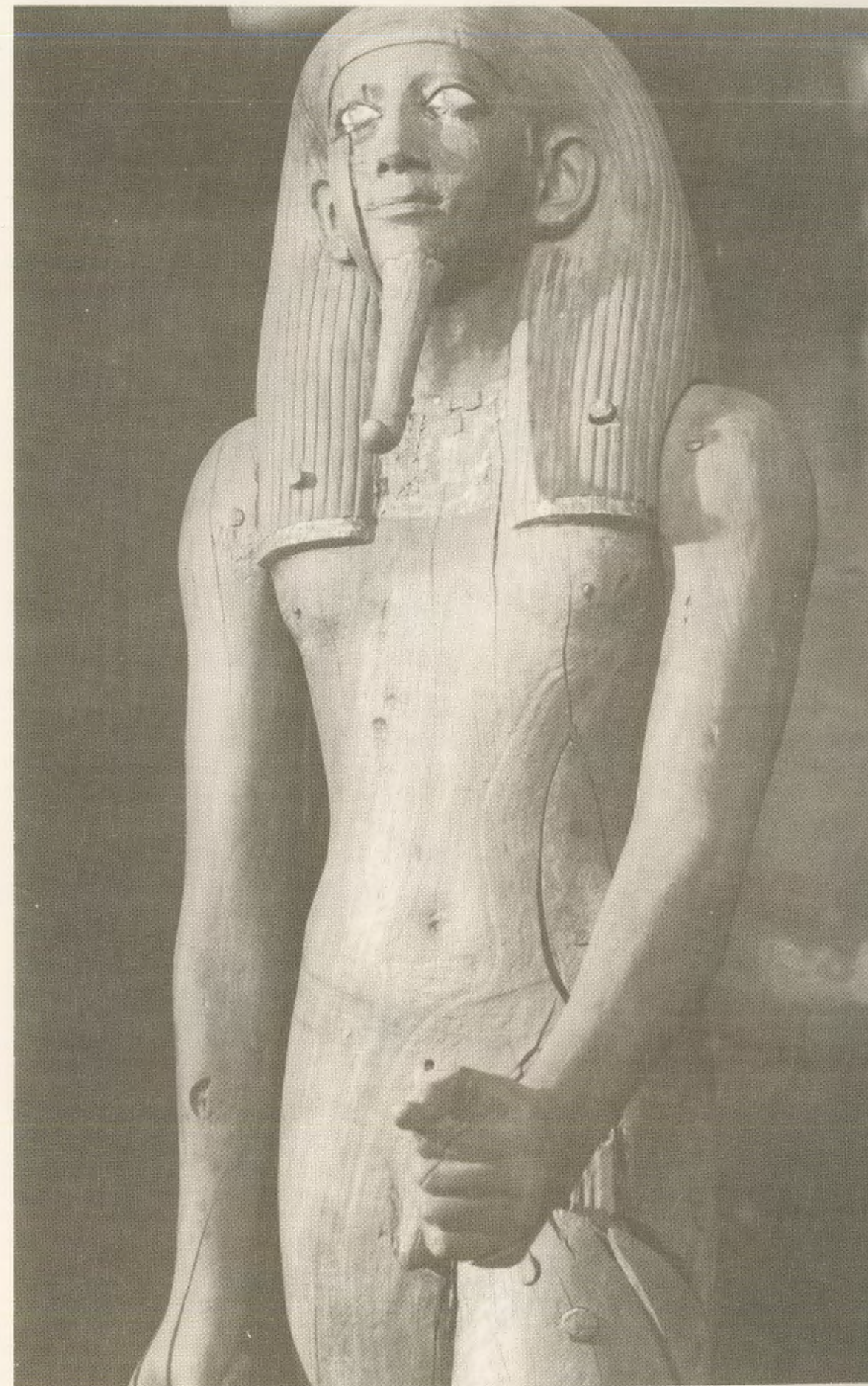
#### IV

TWO-DIMENSIONAL REPRESENTATIONS of the king often show his *ka*, a much smaller figure standing behind him. On its head is the hieroglyphic sign for the word *ka*: a pair of upraised arms. That same sign on the head of a sizable wooden figure found in the modest tomb of one Hor -- an obscure king of the Thirteenth Dynasty -- identifies it as a statue of the king's *ka*. The *ka* of a dead king was more divine than human. Like the cult statue of a god, this figure stood in its own wooden shrine, which still partly encloses it in the museum.

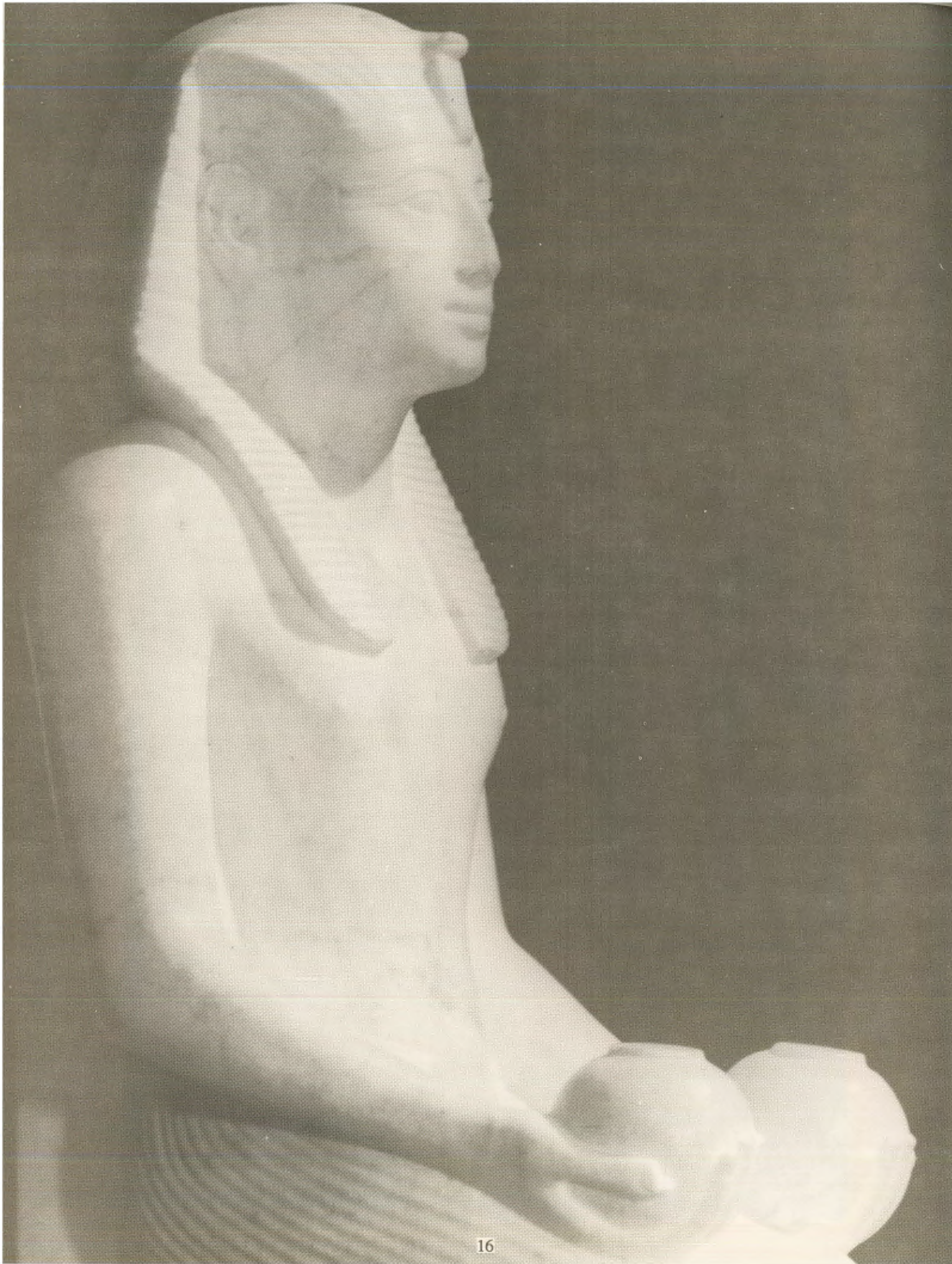
Originally, Hor's *ka*-statue would have presented a far more colorful appearance, for the skin was painted, and gold leaf was applied liberally. Though it appears nude, it was once minimally clothed in a penis sheath, suspended from a gilded belt. This primitive garment must also have been made of gold. Like the implements once held by the *ka*, it has disappeared; two holes in the center of the lower abdomen show where it was wrenched away. Fortunately, we still have the wonderful inlaid eyes (the right one, along with the ears and the *ka*-emblem, is restored), which derive their lifelike glitter from the transparency of their rock crystal irises. They animate the rapt face with an otherworldly radiance.

When this statue was carved, the great days of the Middle Kingdom were past. But the slight, youthful figure is as finely proportioned and crafted as work from the heyday of the Twelfth Dynasty. The face, however, is impassive and ageless, its expressiveness concentrated in the luminous eyes. There is just enough individuality in the long curves of the cheeks and the thin lips to raise the question whether this spirit figure is at all a likeness of the living King Hor. It seems appropriate that it should be, but it is hard to draw conclusions, since we have neither a statue of this king nor a *ka*-statue of anyone else. In any case, the idealization of its features constitutes a rejection of the somber naturalism of Sesostri III and Amenemhat III.

***Ka*-statue of King Hor**  
**Dynasty 13, ca. 1783-1633 B.C.**  
**From Dahshur**  
**Wood with inlaid eyes of bronze and stone,**  
**traces of paint and gilding, ht. 170 cm.**  
**Cairo, CG 259**







# V

AN IMPORTANT FACTOR IN THE APPEAL of Tuthmoside style for later generations was its association with the great conqueror, Tuthmosis III. It seems ironic that this indomitable warrior should be portrayed with such a slender form and delicate, smiling features -- so like those of his aunt Hatshepsut, who had initially supplanted him, and whose images he eventually sought to destroy. It is likely, of course, that two such close relatives had a family resemblance. But the strength of the style they shared tends to make them almost identical.

A pristine little figure of Tuthmosis III is a case in point. The features are almost the same as Hatshepsut's in their shapes and proportions, although this face seems a little fuller and blunter, and the eyebrows follow a flatter, more regular curve. These small variations are fairly consistent on Tuthmosis's images, and they may be intended to give his face a slightly more masculine aspect. But the differences are so small that, if Tuthmosis' name were not inscribed on the back pillar, it would be virtually impossible to be sure which of the two was represented here. The slight, soft-looking body seems that of a boy, not a man. It is the same body given to Hatshepsut on the statues where she is represented as king, and its willowy slenderness almost seems more suitable to her than to the leader of men who conquered most of the known world.

There is an adventure in this little figure's past. Everything about it -- its high quality and the lovely marble-like stone in which it is carved -- indicates that it was a gift of some importance, destined for a major sanctuary or chapel of Amun. But excavators found it near the modest village of Deir el Medina, in circumstances which indicate that it had been deliberately hidden in antiquity. Whoever cached the figure, whether from greed or in reverence, had valued it highly. Thanks in large part to his care, it has been almost perfectly preserved.

**King Tuthmosis III Kneeling**  
**Dynasty 18, ca. 1479-1455 B.C.**  
**From Deir el Medina**  
**White stone, ht. 26.5 cm.**  
**Cairo, JE 43507A**



## VI

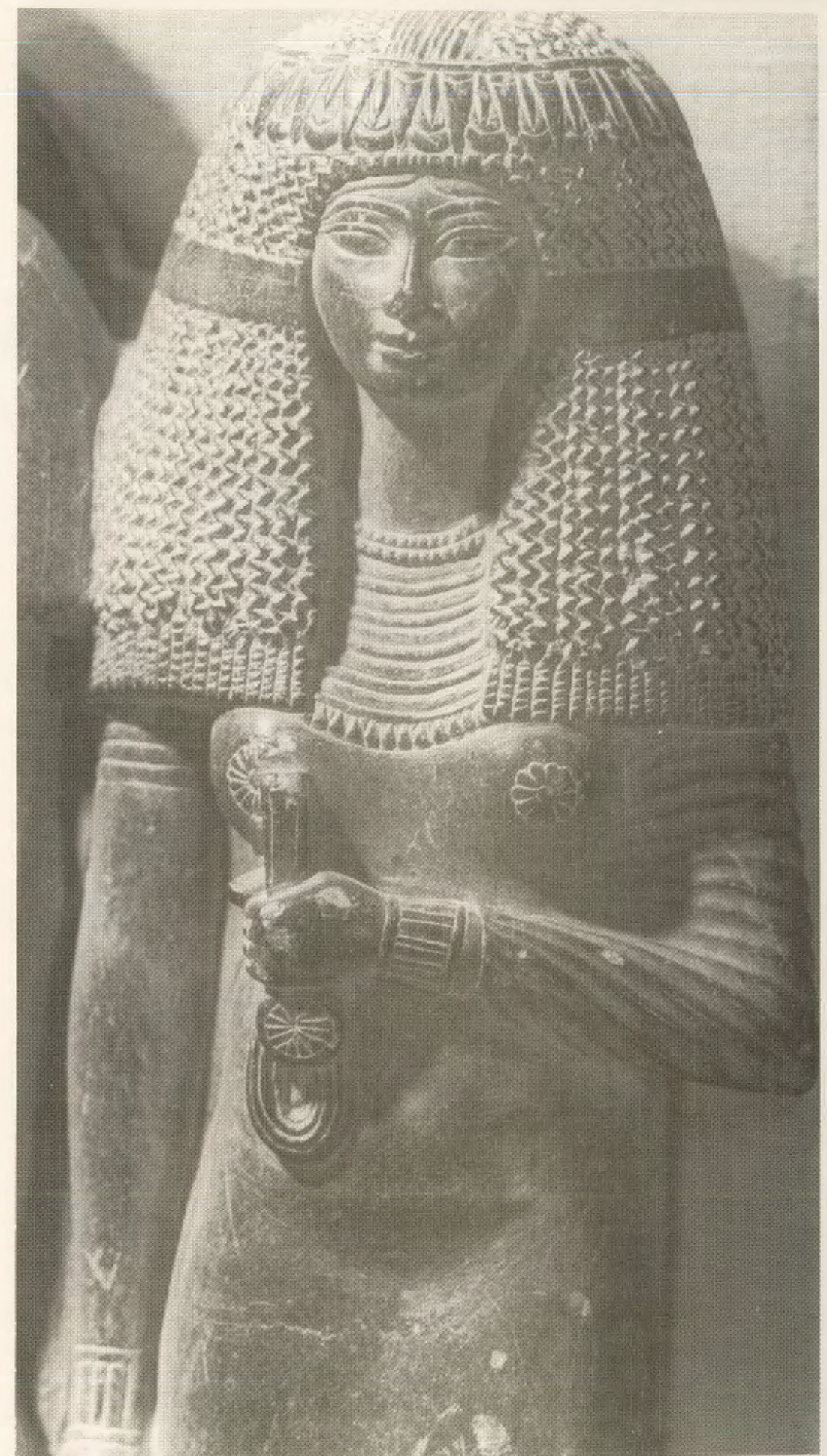
AMENHOTEP III'S REIGN WAS A PERIOD of luxury and considerable ostentation, and this is reflected in the statues of his subjects. The statuette of a couple named Khaemwaset and Menena shows a charming pair of fashion plates. On his right arm and chest, Khaemwaset bears the cartouches of Amenhotep III. Even without them, it would be easy to attribute the statue to this reign, for Menena's round, sloe-eyed face is a version of Amenhotep's stylized likenesses.

The exact form of Menena's costume is a little vague. It is not clear whether the folds of material covering her bent arm are part of her dress or (more likely) a separate shawl of a lighter fabric. But her jewels seem to be reproduced with exactitude: a two-strand choker over a large collar necklace, rosette-shaped breastpieces, a pair of bracelets, and at least one armlet.

Menena's massive, enveloping wig was a current fashion with both royal and private women. The queen placed a crown on hers. Ladies like Menena added a floral diadem and decorative bands at ear level, which probably also served to keep the masses of hair away from the face. Like an Old Kingdom woman -- but rather exceptionally for her time -- Menena allows her own hair to show at the forehead, its fineness no doubt forming a piquant contrast with the coarse, stiff artificial tresses.

This couple, who dedicated their statue in a temple in the Delta city of Bubastis, were not of the highest social rank. Khaemwaset was a military man, a Chief of Archers. His wife, like many women of good family, served in the local temple, as a Chantress of the goddess Bastet. In token of her status, she holds the menat necklace used as a rattle in religious ceremonies. Since it was not common for women to appear in temple statuary, it may be significant that Menena is represented as considerably shorter than her husband. Although the difference in height does not look unnatural, it may be intended to emphasize that she is under his protection.

**Menena with her husband Khaemwaset**  
**Dynasty 18, ca. 1391-1353 B.C.**  
**From Bubastis**  
**Graywacke, ht. 27.3 cm. (including separate limestone base)**  
**Cairo, JE 87911**







## VII

STATUES OF THIRD INTERMEDIATE PERIOD kings are rare. A limestone statuette of Osorkon II shows him presenting, or perhaps launching, a sacred bark. As we might expect, it is a repetition of a New Kingdom pose. More than half of the ceremonial boat has been lost, but the ornate circle of its stern still rests against the king's chest. In front of this, the diagonal line of a long steering oar crosses the side of the vessel and the cabin, which is a shrine for the cult image. When complete, the boat's prow may have projected a little beyond the front of the base; but it is obviously a miniature, a model boat of a kind that stood in the sanctuaries of many temples. During religious festivals, when the gods appeared in ceremonial processions, they travelled by boat -- or rather, their statues travelled in the shrines of these elaborate model barks, borne on the shoulders of their priests. The king's image attests to his spiritual presence on such occasions.

Bent forward over his left knee and balanced by his outstretched right leg, Osorkon seems set to give the little boat a good push. Despite his stretched and rather precarious stance, the king's raised head and serene expression betray no sense of physical effort. Since the statue does not portray a specific event or a real action, naturalistic details of that sort would be inappropriate. With the Egyptian knack for this kind of imagery, the sculptor has frozen a momentary action into an eternal, magical statement.

The odd reddish color of the royal headdress and hilt may be the remains of an undercoating for gilding, which is now lost. The king's slender, rather delicate physique derives from the early New Kingdom, and perhaps specifically from representations of the great Tuthmosis III. But the softness and lack of muscularity are offset by the slightly rangy effect of longer torso and limbs, which suggest a latent vigor. The face is also reminiscent of Tuthmosis III, with its small half smile and elegantly drawn almond eyes.

**King Osorkon II Presenting a Sacred Boat**  
**Dynasty 22, ca. 883-855 B.C.**  
**From Thebes, Karnak Cachette**  
**Painted limestone, ht. 18 cm.**  
**Cairo, CG 42197**



## VIII

THE KINGS OF THE TWENTY-FIFTH DYNASTY were southerners from Kush. Though claiming to be the rightful heirs to the pharaohs of old, they were proud of their foreign lineage, and did not disguise it. Their sculptors were required to represent a traditional Egyptian king, and at the same time show that he was a Kushite. The over-lifesize red granite head of an anonymous Kushite king gives some idea of their response.

When complete, its body would have been a creditable version of a vigorous Old Kingdom figure type. There would have been more jewelry than Egyptian kings usually wore, some of it distinctively Kushite. The close-fitting hairdo, often adopted by the Kushites in preference to the traditional Egyptian crowns, may well have been their native royal head-dress. It probably represents close-cropped hair, on which is worn a broad bandeau, with a row of very stylized cobras along the top edge. Damage to this head has destroyed the uraeus at the forehead, but this king would have worn a pair of them, another peculiarity in which the Kushites are unique among Egyptian kings.

The face is idealized but commanding. In a most interesting way, it is and is not Egyptian. The large almond eyes and the elegantly tapered, artificial-looking eyebrows have their prototypes in the New Kingdom. But it would be hard to find earlier examples, among Egyptian kings or notables, of such a round head, of a face so broad at both cheekbones and jaw, such a square short chin or so massive a bull neck. An ancient Egyptian would have been more struck than we are by this combination of elegant features with a foreign-looking facial structure.

Strong folds curve down from nose to mouth, giving the expression a hint of disdain. Arching over the nostrils into almost ornamental curves, they resemble the long arched folds conventionally used to denote foreign physiognomies. The sculptor may have been borrowing discreetly from some earlier head of a Kushite warrior or prisoner. On the other hand, it might be a portrait feature. Only one Kushite king, Shebitku, is shown in relief with just such a curve from nostril to mouth. There are no definitely identified statue heads of Shebitku; but he may well be represented here.

**Head of a Kushite King**  
**Dynasty 25, ca. 698-690 B.C.**  
**Provenance not known**  
**Red granite, ht. 36 cm.**  
**Cairo, CG 1291**





## FROM THE CAIRO PRESS

Editor's Note: The following articles, quoted in their entirety, appeared in the *Egyptian Gazette* this fall:

### 37 Pharaonic cemeteries to be cleared

"An Australian delegation, headed by the Professor of Ancient Egyptian History at Sidney University, Dr. Naguib Qanawani, will resume its excavations and operations to remove overlying deposits at 37 Pharaonic cemeteries dating back to the Old Kingdom 5,000 years ago, and located in Sohag Governorate.

"Meanwhile, a committee from the Ministry of Tourism, headed by the Under-Secretary of the Ministry, Mr. Hussein Kafaki, unearthed a complete costume in good condition and remains of dresses with coloured paint, all of which date back to the same era."

(MEN), September 7, 1989.

### Ancient Greek pottery found in Luxor

"A Mission from the Egyptian Antiquities Organisation (EAO), which is currently carrying out excavations in Luxor, has unearthed coloured pottery which was mainly exported from the Aegean Islands. This discovery proved that there were strong trade exchange relations between Thebes (Luxor), and Greek Islands, as the Egyptians used to export flax, papyrus and other commodities, while importing olive oil, said the Director of Upper Egypt Antiquities Department, Mr. Mohammed al-Saghir.

"Mr. Saghir stated that the pottery was found at the same site where a whole district had been discovered before. About 100 homes, a number of gardens, a temple and been unearthed up till now.

"Excavations are currently underway to unearth the rest of the district and other antiquities."

October 22, 1989

### Higher admission fees to archaeological sites urged

"There is an urgent need for increasing the revenues of the Egyptian Antiquities Organisation (E.A.O.) in order to enable it to carry on its task of restoring and preserving the Egyptian antiquities and monuments. These revenues could come from a variety of sources like the government, admission fees, donations or loans.

"Considering the low admission fees for archaeological places and museums, it is no wonder that these places are constantly making losses since those fees are minimal -- to say the least. For example the pyramids area and Abu Simbel temple charge L.E. 3, Edfu L.E. 2, Archaeological Museum in Aswan L.E.1, Unfinished Obelisk P.T. 50, and for

the monuments it is generally P.T. 50 and sometimes even P.T. 25.

"My experience is that you cannot go to any such places in the world for less than 3 or 4 dollars," says Dr. Fikri Hassan, the Culture Minister's advisor for Archaeological Affairs. 'Basically, because the money should be sufficient for the upkeep of the place. Otherwise, the country or the museum in charge of the monument would end up losing money, so in this case they will be subsidising tourism which would even be a double damage. You lose money and you lose your monuments. This is the worst disaster that can happen and is also a new way of raping the antiquities because apart from the financial loss you're also making a loss on heritage.'

"Looking at the history of the fees, I realised that the last increase was in 1983 when the dollar rate was P.T. 80. The fees are collected in Egyptian currency but there has been no adjustment on the fees since then. Today, the dollar reached L.E. 2.60 which means that the ticket originally worth \$3 is now sold at only \$1.15. This is a direct abuse to both our antiquities and our Antiquities Organisation since you have to pay for personnel, training, experts, materials, and in some cases you even have to pay to remove the squatter settlements as it is currently the case with Edfu temple. Accordingly an adjustment of the fees for a break-even point is necessary.

"This is obviously what happened with hotels and airline companies, so I don't see a reason why we shouldn't do the same. Given this perspective it was only logical that the E.A.O. lost 44 million pounds last year and a total of 115 million pounds in the past 4 years. So you end up getting loans, paying interest and you're up to your ears in debts. If we display our objects with the intention of making money but instead we lose, then it is totally illogical to subsidise tourists coming to Egypt. I think that every person that understands the value of Egyptian monuments would not hesitate in either limiting the number of people visiting archaeological areas or in adjusting the admission fees to the real value in dollars. We also have the problem represented in the damage to monuments from perspiration and dust that accompanies every tourist that steps in. We have to equip tombs that have enclosed space with facilities that will remove dust and minimise moisture and temperature variation. Proposed solutions to reduce the number of tourists visiting highly sensitive monuments like the Tutankhamun tomb were to either increase the ticket price or to alternate. To have certain tombs that are open certain seasons. Another brilliant idea was to create replicas of the tombs which people can visit instead of the original ones. This idea has been instituted here in Egypt and is already under way.

"We also intend to keep the admission fees of the Egyptians to the monuments as low as possible since we have found that percentage of Egyptian visitors is 11.6% of the total visitors, meaning that only one out of ten visitors to Egyptian monuments is Egyptian. So we need to encourage Egyptians to know and appreciate our heritage which is inseparable from our civilisation."

(Amira Lamey), November 2, 1989

### Mubarak probes plan to develop Pyramids area

"President Hosni Mubarak yesterday received the Minister of Culture, Mr. Farouq Hosni, and the Governor of Giza, Mr. Omar Abdul Akher, to discuss the new planning of the Pyramids Plateau.

"Following the meeting, Mr. Hosni stated that the proposed project is still under consideration by experts and scientific committees, adding that President Mubarak has reviewed the plan and has issued directives to conduct in-depth study of the project as a whole.

"Mr. Hosni pointed out that the project aims at facelifting the Pyramids Plateau in addition to removing all encroachments, whether they are buildings, roads or lighting systems.

"According to the Minister of Culture, all the official rest-houses including those belonging to his Ministry, will be demolished, recalling that a committee was formed two years ago and recommended that the whole area should be surrounded by walls, leaving only two entrances to the area in addition to banning trucks from approaching to area in order to avoid pollution.

"The late King Farouq's rest-house will be turned into an international cultural centre," said Mr. Farouq Hosni adding that the proposed project will help update the electric power network of the 'Son et Lumiere' shows.

"Affirming that the new project is a one hundred per cent Egyptian design, Mr. Hosni said that its estimated cost would not exceed L.E. ten millions."

(MEN), November 4, 1989

### Controversy over Pyramids plateau development plan

"Culture Minister Farouq Hosni has shrewdly called for postponing a press conference originally scheduled at the journalists syndicate for Wednesday.

"The conference was to come as the second part of last week's which was attended by a number of distinguished figures in the fields of culture, archaeology, literature, press, and in which Dr. N. Fouad publicly accused Minister Hosni of turning the Pyramids area into a tourist investment project, after she failed to get a response to a series of aggressive attacks she directed against him in the opposition newspaper (Al Shaab).

"Dr. N. Fouad described the minister's plans for upgrading and renovating that great international culture fortress as nothing but a fiasco, abusing public finance, and ruining our Ancient Egyptian civilisation by hiring out the sound and light as a nightclub, and furthermore by building commercial boutiques inside the surrounding wall that encloses the Sphinx Plateau.

"All geological, renovation & repair works envisaged under Culture Minister's project were aided by Italian expertise. 'How can we hand our most invaluable possessions to the Spaghetti people?!' she commented. On the other hand the minister's proposed plan is currently under study pending further discussion with renowned Egyptian and international personalities with known interest in archaeological affairs. It

is also noteworthy that the Minister of Culture focused on certain points in his proposed project so as to ensure safety and long-time up-keeping of the Pyramids area against trespassers and misuse."

(Amira Lamey), November 6, 1989

### Ancient Egyptians pioneered today's T-Shirt

"Dr. Robert Steven Bianchi, recently promoted to the rank of curator in the Egyptian Department of the Brooklyn Museum and currently the elected American representative of the International Association of Egyptologists, presented an illustrated slide lecture at the Archaeological Society of Alexandria, on the topic of 'The Art of Cleopatra's Egypt: A Revisionist Approach.'

"He began by outlining the events of Cleopatra's life. She was born in 69 B.C. to Ptolemy XII Auletes and Cleopatra V, and came to power in 51 B.C. An interesting stela in the Louvre, dated to Regnal Year 1 of her reign, shows Queen Cleopatra VII as a Pharaoh, wearing a kilt as she presents any offering to the Goddess Isis nursing Horus. The Greek text refers to Cleopatra as 'Thea' (goddess), indicating that she had a well thought out political agenda. Dr. Bianchi demonstrated that Cleopatra VII was actually an intelligent, politically astute leader, who fostered the flowering of Pharaonic art. As proof of the point, Dr. Bianchi passed in review a series of statues sculpted by native Egyptian craftsmen during the Ptolemaic period. He convincingly demonstrated that realistic portraits of aged officials were created in Egypt more than three centuries before the development of Roman Republican portraiture in Italy. He further argued that the Egyptians were the first to develop the ancestor of the modern T-Shirt and that they also developed the interplay of the body and the folds of the garment, well before the Greeks of the fifth century B.C.

"He concluded by suggesting that the Ptolemaic Dynasty, which ruled Egypt from 305-30 B.C. fostered the development of traditional Egyptian sculpture. Ptolemaic sculpture should, therefore, be regarded as a brilliant climax of the anterior periods of Pharaonic art."

(Tawfik Megally), November 12, 1989

### Crackdown on illegal antiquarians

"A large collection of rare antiquities dating back to the Pharaonic and Roman ages was seized by police in Luxor.

"The Antiquities Police in Luxor launched a campaign led by Col. Talaat Shaheen. During the campaign, Khedewi Ahmed, an antiques dealer, was arrested in possession of a number of rare pieces. Youssef Badr was arrested for the same charge as he was hiding 54 antiquities, including coins, emblems and scarabs. Also, Mohamed Hassan was caught trying to sell 20 pieces, including pottery jars, coins and large stone inscriptions.

"The accused confessed they owned the antiquities, they denied that they knew their historical value."

November 19, 1989



## FROM THE NEWSLETTER

**Editor's note:** For the last twenty-five years the Cairo office of ARCE has been the second floor, flat 16 at 2 Midan Kasr el Doubara, but this was not always the case....

"The Center has been lent a small office in the Library of the United States Offices of Information and Educational Exchange. While this can be viewed only as a temporary expedient until the Center has sufficient funds to provide itself with suitable quarters we are properly grateful for the hospitality offered to us which gives us for the present an address at 6 Sharia Sheik Barakat, Garden City, Cairo."

*April, 1951*

"The Center's new address in Cairo is: American Research Center in Egypt, Tagher Building, 1 Sharia el Shams, Garden City, Cairo."

*June, 1951*

"The new office of the Center is located in the Isis Building, Sharia el Walda, Garden City. The house lies opposite the American Embassy, and the entrance is on Sharia Lazoghli, opposite the north wall of the British Embassy's garden. The office is on the 5th floor, apt. no. 32; the telephone number is Cairo 27076. The building lies within easy walking distance of the French Institute, the Institut d'Egypte, the Museum, and the Semiramis Hotel. The Fulbright Office is on the same block around the corner..."

*Nov. 1954*

"The address of the Center's new office, just received, is: Apartment 4, 23 Sharia Hassan Pascha Sabry, Zamalek, Cairo, Egypt, U.A.R., Telephone: 808038."

*Oct. 1960*

"The Center occupies offices at 9, Sharia Brazil (ex Hassan Sabry) in Zamalek. While these premises have been hitherto adequate, it is generally agreed that with its expanded operations the Center should move to a more central location. It is hoped that suitable quarters will shortly be found at the northern end of Garden City..."

*Dec. 1963*

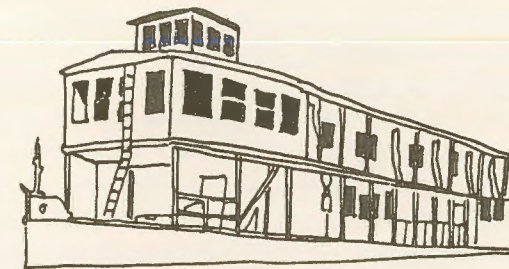
"The Center is now located on the sixth floor of 2 Midan Kasr el Dubbara (apt. 37) in one of the best buildings of Cairo. The name of the building is El Shams, that is, "The Sun"...We are a few steps from the Embassy of the United States of America, from the great hotels of the city...and above all we are only a few minutes distant from the offices of the Antiquities Service, the Egyptian Museum, and the Documentation Center, with which we are in constant touch..."

"In a few days, we shall have a new doorplate on which the names of the Center will appear in English and Arabic, with the colors of the flags of the United States and the United Arab Republic harmoniously intertwined, as a living symbol of the collaboration and friendship of the two nations...."

*Attiya Habachi, March 1964*

## NEW EAO SECURITY REGULATIONS

We have been informed by the EAO Security office that henceforth (from January 1990) all prospective expeditions must advise them of any equipment they intend to bring into Egypt at the time they submit their security clearance paperwork. This should include a brochure giving the specific details of the equipment to be imported, with pictures.



## THE NEWS FROM CAIRO

The Fall season began with a visit to Cairo by Michael Graham of USIA Washington, the person largely responsible for the ARCE Fellowship grant awards. It was his first visit to Egypt and the Middle East so we took this opportunity to fete him and the newly arrived Cultural Affairs Officer at the American Embassy, Frank Ward and his wife, aboard the Fostat on September 25th. A large crowd of ARCE Fellows, Members, with Directors and other representatives of the various foreign research institutes in Cairo attended a lively evening of food, drink, and live music provided by a band of local musicians.

Roxie Walker conducted a symposium on Paleo-Anthropology in mid-October in cooperation with the medical faculty of Ain Shams University. Among the participants was Dr. Benson Harer of the ARCE Executive Committee.

October saw the long expected appointment of Dr. Hassanin Rabie, an associate of ARCE for many years who has been of great help to fellows in their research, as Dean of the Faculty of Arts of Cairo University, replacing Dr. Abd al-Aziz Hammuda who left last Summer of Washington to take up the post of Cultural Attache at the Egyptian Embassy there. In November, another long-time friend of the Center, Dr. Hassan Abd al-Halim, became Director General of the Office of Representation of the Ministry of Higher Education and the person directly responsible for the approval of our annual list of research fellows.

On the EAO front, approvals have been given for the Brooklyn Museum's ongoing project at Mut Temple in Luxor, and for Dr. Fred Wendorf's annual season in the Western Desert. Chicago House began its season without delay this year due in no small part to new Director Peter Dorman's impeccable documentation which arrived well in advance of the deadline -- an example to all university expeditions seeking approval for their work. In a recent cooperative effort with the EAO, Dr. Sayed Tawfik has submitted the names of three museum curators one of which will be chosen for a three month experimental training course at the Metropolitan Museum in New York beginning in January.

The second annual ARCE tour, this time organized through Archaeological Tours of New York, was a great success according to all reports. Fourteen travellers enjoyed a view of Egypt from the Delta to Abu Simbel under the expert supervision of Michael Jones, who provided lectures aboard bus and ship each evening. The final event was a reception aboard the Fostat with dinner following at the Gezira Sheraton.

## ARCE Fellows in the Field, 1989-90

This year there is a full complement of ARCE Fellows working in Cairo and elsewhere in Egypt. Among the senior scholars, **Kirk Beattie** is analyzing the political and ideological competition that has occurred in Egypt since the 1952 revolution; **Gerhard Bowering** is carrying out manuscript research on Sufi commentaries in major Egyptian libraries; **Joseph Zeidan** investigating the political, social and artistic circumstances that contributed to the establishment of the "Levantine" theatrical tradition as the mainstream tradition of theater in Egypt; **Samia Mehrez** is engaged in writing a biography of Nagib Mahfouz, the Nobel laureate, based on extensive interviews with the writer; **Tim Mitchell** is spending time in Cairo and Upper Egypt working on a study of the diverse cultural and political economy of a small village that has, via its lying in the tourist region, a complex web of contact with the West; and **Lila Abu Lughod** is assessing the nature of popular culture and its television components.

**Joe Manning** of the Oriental Institute has been working on the Ptolemaic-period papyri in the Cairo Museum; **Stuart Sears** of the University of Chicago has been at the National Library studying manuscripts relating to the early Muslim rebellions; **Cathlyn Mariscotti** of Temple University has begun research on a history of Egyptian women's participation in extra-parliamentary organization during the years of the Great Depression; **Joseph Brown** is looking at male participation in Egyptian family planning programs (cultural constraints, provider attitudes, and implications for future service delivery); **Carrie Rosefsky** is assessing educated labor and the State: the career strategies of Egyptian university graduates, 1965-1990; **Elwi Captan** is researching the institutional structures, domestic and regional pressures, foreign policy environment, the political misperceptions, and the day-to-day decisions that led to the 1967 Egypt-Israeli war; **Martina Rieker** of Temple University is collecting data on the peasant communities, particularly women, near Asyut during the turn of the century; **Patricia Bochi**, Kress Predoctoral Fellow in Egyptian Art and Architecture, has been in Luxor studying agricultural scenes in the private tombs of the Nobles in Luxor.

This year our new Egyptian Fellows, which are funded through the special grant from the Ford Foundation: **Samia Ibrahim**, who is beginning a series of tests that will result in new information on immunization and schistosomiasis; **Laila Kamel** is working on a new hands-on approach to development as tested in an impoverished community in Upper Egypt; **Noha el-Mikawy** is examining democratization in Egypt: state and society 1976-1987; **Khalid Asfour** of the Massachusetts Institute of Technology (Aga Khan Program of Islamic Architecture) is engaged on documenting the turn-of-the-century residences in Helmiya Jadida, a section of Cairo just below the Citadel, that display a fascinating amalgam of Western and Eastern architectural details (very few of the houses are left).



## Update on the ARCE Library

Since my last update which appeared in the Summer 1988 NARCE, over 1,500 new books and journals have made their way somehow onto our already cramped library shelves by exchange, gift, and purchase. One of Susan Weeks' major jobs since she took on the task of ARCE librarian has been the onerous and dusty task of culling, shuffling and maximizing our limited shelf space. As I take a very special interest in the Center's splendid collection, I am often involved and am pleased to report that it is becoming daily more accessible. The cataloguing of both the European and Arabic language titles is nearly complete, with the help of Hasham Farhad Sayed and Ellen Moinard. By the time of my departure from Cairo in August, I hope that all will be in order so that the Fellows and members can make best use of this highly specialized, and in many ways unique research facility.

Our journal holdings from larger through various exchange agreements, but there are a number of gaps which I am always on the lookout to fill. In many cases individual members help out, like Chuck Van Siclen, who provided several missing issues of *Kush*. Others have to be purchased, as in the case of *Bibliotheca Orientalis*, the very worthwhile trimestrial publication of the Netherlands Middle East Institute. When I arrived in August, 1986, we had only a run of the earliest issues, plus a few odd fascicles. Early this year the Dutch Institute in Cairo offered us seven complete volumes of recent issues from 1979-85 in exchange for some ARCE publications, and as I had already begun subscribing again (beginning in 1987), I placed an order in hopes that the Institute in Leiden would have the back issues we needed. They did, and our holdings are now complete through volume 14 (except for the elusive 1st year of publication), and then, after a 20 year hiatus, we have a complete run of recent volumes from 1978-87 and all current issues of 1988 (unlike JARCE they are behind a year in their output!) Also acquired have been the missing numbers of *Egypt Exploration Society's Archaeological Survey of Egypt*, some twelve volumes in all, and also added to our collection of British Egyptological publications are Michael Sander's fine reprints of the twelve expedition reports of the Egyptian Research Account. Bernard Bothmer very kindly gave us his valuable collection of the *Cairo Scientific Journal*, which he had been collecting from a variety of sources, including Ezbekiya street vendors, over the years. Although incomplete, this run of 40 issues of the 102 published between 1908 and 1917 provides us with a nucleus to try to build on. I recently picked up the first three volumes of *Mizraim* (1933-36) at a secondhand book outlet, and would hope that some member might be able to add to this small beginning as well. Another exchange with the Dutch Institute brought us the first 25 volumes (1927-51) of *Antiquity*; we had earlier received a donation from David Batchelor of four volumes from the mid 70's, so this is another journal that I would hope could be filled in from members' private collections. An exchange with the British School of Archaeology in Jerusalem, which I arranged when I visited their center in Amman, Jordan last January has yielded us a complete run of their very valuable

journal *Levant* (vols. 1-xxi, 1969-89). During my stay in Amman, I also had time to browse through the ACOR Library's duplicate shelf and found two missing issues of *Expedition*. The Metropolitan Museum of Art has been generous in providing us with back issues of their *Bulletin*, beginning with vol. ii:4 (April, 1907) to add to our already sizeable holdings. Especially interesting to us is the addition of several missing Egyptian Expedition supplements to our otherwise complete collection of these important records.

All this activity has kept both myself and our bookbinder busy, but it has been worth it in terms of enhancing the usefulness of the ARCE library as one of the most important collections available to American researchers in Egypt. In a forthcoming NARCE I plan to publish a complete list of journal holdings to show how much it has grown since the last list was published in NARCE 136-37 (Winter/Spring 1986-87).

In terms of individual books, we were especially fortunate to receive an impressive collection of titles on Egypt and the Sudan from former ARCE fellow, LaVerne Kuhnke, emerita professor of history at Northeastern University. Many of her donations, especially on the Sudan, were unique, and we are very grateful indeed to her for remembering us.

I have had some strokes of good fortune in locating a few rare items by browsing through antiquarian book catalogues and out-of-the-way bookshops. Hours spent pouring over the former yielded a volume of the *Abhandlung der Koniglichen Akademie der Wissenschaften zu Berlin* of 1852, which includes articles by Lepsius, a lovely copy of Petrie's *Researches in Sinai* of 1906, and William Westermann's *Upon Slavery in Ptolemaic Egypt* of 1929. A chance visit to one of the latter in a tiny village outside of Sherborne, Dorset, gave us a mint copy of *Egyptian Obelisks*, by Henry H. Goringe, US Navy, who was captain of the ship which brought "Cleopatra's Needle" to New York, a handsome folio volume with 50 full page illustrations published in London in 1885. Recent donations by the Brooklyn Museum of their Ancient Egyptian Art, and Edna Russmann of her beautiful new book on *Egyptian Sculpture*, along with exhibition catalogues, such as Florence Friedman's handsome work brought out for her excellent show on Coptic Egypt -- *Beyond the Pharaohs*, have added measurably to our collection of Egyptian art books of all periods.

If I have forgotten anyone, please forgive me. ARCE members are a particularly generous lot when it comes to remembering their Cairo Center Library; without their help our very limited acquisition budget would not go very far. Please keep up this excellent tradition in the coming years. It has been a particular pleasure of mine to watch this collection grow over the past four years, and if it continues to do so at such a pace that I have witnessed, I am confident that before long it will outstrip any comparable collection encompassing Egypt in all its historical periods.

Robert B. Betts, Cairo Director

## ARCHAEOLOGY CLUB

The autumn semester began with a new four-week course called "Traditional Egyptian Jewellery: Baladi and Beduin". This was taught by Mrs. Susan Weeks who has made a special study of beduin silver. The course was extremely popular and both the morning and evening sessions were oversubscribed. In conjunction with this course, Mrs. Weeks also led a four-day trip to Siwa Oasis in early October which was also a great success; this trip coincided with the date harvest at Siwa which added another point of interest to the visit.

A trip to Cyprus followed soon after and a group of seventeen people accompanied by Michael and Angela Jones were welcomed in Nicosia by the staff of the Cyprus American Archaeological Research Institute (CAARI). A presentation about current archaeological work in Cyprus was followed by a visit to the Cyprus Museum. Robert Morris, a CAARI fellow, then accompanied the trip and he and the excellent guide, Anthi, showed the group round the ancient sites of Kition, Khirrokitea, Amathus, Kourion and Paphos. By the time an intensive shopping trip was added to this itinerary, the three-day visit was pleasantly filled, and we were planning the next trip.

Back in Egypt, the semester continued with a repeat of William Lyster's course on "Islamic Architecture of Cairo," a seven-week series outlining Cairo's Islamic heritage. Two field trips, led by Ms. Nihal Tamraz, were arranged for the participants of the course. As before, this series proved to be very popular, especially with newcomers to Cairo.

Meanwhile, Archaeology Club meetings started on October 3rd with a detailed and fascinating talk on "Recent Researches at the Giza Plateau" by Dr. Zahi Hawass, Chief Inspector of the Giza and Saqqara district. In his lecture, he outlined some of his controversial plans for the future of the Giza Plateau and for the preservation of the monuments there.

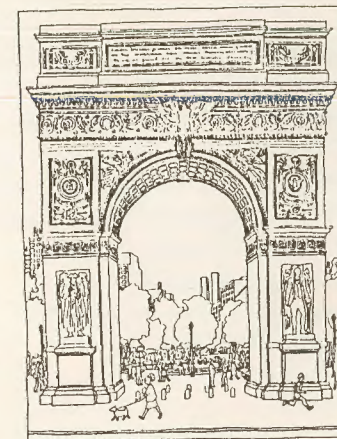
The next meeting on November 1st, was held in Maadi at the home of Lee and Doris Rogers, to whom we extend our thanks for their hospitality. David Jeffreys, Field Director of the Egypt Exploration Society's expedition to Memphis talked on "Scaling the Walls: Results of recent excavations in Memphis." This interesting account of the British work at Memphis was well attended by the Maadi members of Archaeology Club.

This was followed on November 19th by another interesting lecture by Dr. Robert Bianchi of the Brooklyn Museum, who expounded his ideas on Egyptian Art during the later periods in a talk entitled "Cleopatra's Egypt: Her changing faces."

We would like to extend our thanks to all these lecturers for sharing their time and their latest research with us.

At the end of November, two field trips were organized. The first trip was with a small group of people from the U.S. Embassy to St. Catherine's Monastery. The second, also to Sinai, was a Thanksgiving weekend visit to Taba, to visit the small stretch of land and the hotel which have been the focus of Egyptian/Israeli talks for some seven years. Both visits were very rewarding and encourage further trips to the Sinai.

Angela Milward Jones



## THE NEWS FROM NEW YORK

### New Life Member

Professor Virginia C. Condon, who makes her home in Switzerland and Mt. Kisco, NY, is the most recent ARCE member to join the ranks of Life Members. Dr. Condon has been a member since 1974.

### New Research Supporting and Institutional Members

We are happy to welcome Memphis State University's Institute of Egyptian Art and Architecture to the ranks of Research Supporting Membership in the ARCE Consortium. The representative of MSU on the Board of Governors will be Dr. Edward Bleiberg. Thank you, Dr. Bleiberg, for raising the level of support of ARCE at MSU.

The University of Toledo is the newest university to join our institutional ranks. The chairman of the Geography Department, James Harrell, is carrying out interesting research on the ancient quarries of Egypt (see his article in Newsletter 146), and it is thanks to his efforts that the university has decided to support our work in Egypt.

### ARCE Lectures in New York

The Fall Lecture Series, "Evenings on Egypt," was inaugurated in October with a talk by Mark Lehner on his latest season of archaeological work on the Giza Plateau. This season, which was featured in an article by John Wilford Noble in the *New York Times* last summer, centered on a dig to the south of the Great Pyramid where Lehner, whose work is carried out in association with Zahi Hawass, uncovered what may be worker's quarters -- a bakery and/or brewery. Lehner is particularly interested in reconstructing the social and economic conditions of the builders of the Pyramids.

Michael Hoffman had been scheduled to talk on Hierakonpolis, but a serious back condition prevented him from traveling to New York. We hope he will be able to come next year.

Edna R. Russmann's talk in November centered on her new book, *Egyptian Sculpture: Cairo and Luxor*, which the University of Texas Press has just published (see excerpts in this issue). The photographs are by David Finn, the accomplished photographer of sculpture and statuary. Ms. Russmann illustrated her approach to sculpture by taking a few examples from the book and discussing their significance and meaning. In each instance, attention was given to



details of the sculptor's carving, treatment of dress, or use of color, and the audience ended with a real sense of understanding and familiarity with the examples presented.

On December 4, Fadwa El Guindi, the talented anthropologist turned film-maker gave us a preview of her new film, "El-Moulid," which was made during the "moulid" or birthday celebration of the patron saint of Tanta, Ahmed el Badawy. The film contained astonishing footage on a variety of ceremonies that marked the Moulid, including circumcisions and parades by the local craft guilds.

Dr. El Guindi hopes to present the film at the 1990 Margaret Mead Film Festival. She had just returned from Palermo where her previous film, "Es-Seboua," had just received a first prize in ethnographic film competition. She will also be showing the film at the April annual meeting of ARCE.

#### Annual Lecture: Rainer Stadelmann

This year's annual lecture was given by Dr. Rainer Stadelmann, the director of the German Archaeological Institute of Cairo, whose talk was entitled, "Passage to Eternity: The Journey of the Egyptian Kings to the Netherworld." This fascinating talk focused on the funerary temples and royal tombs of the New Kingdom pharaohs, on which he is one of the world's leading experts. He explained the meanings and functions of these complex structures, adding much new important material and insights from his own work in recent work at the funerary temple of Seti I at Gourneh. Dr. Stadelmann traced back the roots of the New Kingdom structures to the, at first glance, unrelated royal pyramids of the Old Kingdom, and discussed the many relationships between the earlier and later tombs that are not easily recognized.

#### Symposium: Riddle of the Pyramids

The first annual symposium in Egyptology of ARCE was offered in conjunction with the School of Continuing Education of New York University on December 9, 1989. The panelists included Dr. James Allen, Yale University, who spoke about the "Meaning of the Pyramids" and specifically on the texts found in the early pyramids at Sakkara; David O'Connor, who described his work at Abydos and its links with the origins of pyramids; Rainer Stadelmann, who addressed the question of the development of the Pyramid Precinct at Giza and their origins in Egypt's remote past; Mark Lehner, who presented a discussion of his recent season at Giza and the uncovering of worker's quarters; Dieter Arnold, who described his recent archaeological work at the Middle Kingdom pyramid site at el-Lisht; Bernard V. Bothmer, who talked on the question of slavery during the time of the Pyramids; and Timothy Kendall, who introduced the audience to the late period pyramid sites in Kush. A roundtable discussion concluded the Symposium, after which the participants and attendees were invited to a Reception. About 250 people were present.

The symposium organizers of ARCE are grateful to Alan May, whose generosity helped sponsor the special ap-

pearances by Rainer Stadelmann and Timothy Kendall, and to William Kelly Simpson, whose contribution underwrote the general conference costs.

The 1990 symposium will be announced shortly.

#### Special Launching of *Egyptian Sculpture*

The new book entitled *Egyptian Sculpture* by Edna R. Russmann, with photographs by David Finn, was launched in great style at the National Arts Club in New York on November 27. The party, which was given by the University of Texas Press, was attended by a large crowd of New York members of ARCE and by museum and publishing world personalities. The author autographed a large number of copies sold specially the event.

The book was published with the assistance of Mrs. Joan Brown Winter, ARCE Board member, and the late Mrs. Luther Brown of San Antonio, Texas.

Special extracts of the work are included in this issue of the *Newsletter*.

If members would like any information on how they can order the book, please contact the New York office. Otherwise, write The University of Texas Press, Box 7819, Austin, Texas 78713. The cost of \$55.

#### Schedule for the Spring Series of NY Lectures:

For locations of lectures, write for the Spring Announcement or call the New York office.

**February 14:** Irene Bierman, professor of art history, University of California at Los Angeles: "The Art of Fatimid and Mamluk Cairo: Objects and Urban Significance"

**February 22:** Ali Salem, a foremost Egyptian playwright, "The Egyptian Theatre Today," with readings in English and Arabic.

**March 8:** Betsy Bryan, Johns Hopkins University, "Egyptian Heroes as Models in Late Bronze Age Art from Syria and Palestine"

**March 15:** Robert Steven Bianchi, Department of Egyptian, Classical, and Ancient Middle Eastern Art, The Brooklyn Museum, on "The Library of Alexandria."

Dr. Bianchi will be introduced by Dr. Abd al-Aziz Hammuda, the new director of the Egyptian Cultural and Educational Bureau and former Dean of the Faculty of Arts, Cairo University.

**April 5:** Kathryn Bard, "Most Ancient Egypt: Origins of Civilization in the Nile Valley"

**May 15:** Richard Fazzini, Chairman of the Department of Egyptian, Classical and Ancient Middle Eastern Art, The Brooklyn Museum, "The 1990 Mut Expedition"

The Spring Lecture Program is supported by donations from Charles and Evelyn Herzer, Christiana Walford, and Jack Josephson.

#### Special Donations

In addition of special donations from individual members of ARCE for the New York Symposium and Lecture Series, we are pleased to announce that we have received several generous donations for the new William

McHugh Memorial Fund, which has been created to honor the memory of Bill McHugh, a long-time ARCE member and an enthusiastic and innovative researcher and scholar in the area of geoarchaeology. Mr. McHugh died last May. The Fund will be able to award next year a small traveling or equipment supplement to students of geoarchaeology working in Egypt under the auspices of ARCE.

Jerry Vincent's "Computer Fund," which was set up in 1988, has enabled us this year to purchase several software programs (mostly to safeguard our databases) and to keep the computer in Cairo equipped with disks, manuals and other equipment. The Fund has also been used to write an innovative database program that we hope will attract National Endowment for the Humanities backing later this year.

#### The Sphinx, Again

Some people can not get enough of the Sphinx, the world's most inscrutable monument, and the Director General of the Sakkara and the Giza Plateau, Zahi Hawass, has recently had his plateful. The 700 pounds of shoulder that slipped from the Sphinx two years ago were back in the news in November and December when stories circulated in Cairo that sabotage was suspected as part of an effort to deliberately discredit the former Minister of Culture, Ahmed Qadri. Farouk Hosni, the current Minister of Culture, was obliged to order an investigation, and the charges that members of the Egyptian Antiquities Organization were involved in dislodging that bit of the shoulder were proven utterly groundless. Dr. Hawass's dismissal of the allegations received press coverage all over the world, including *The New York Times* on 13 December 1989.

#### Egypt's Endangered Settlements and Monuments

The November/December issue of *Archaeology* contained a plea from Kathryn Bard of Boston University for "massive settlement archaeology" at Predynastic sites in Egypt before they are destroyed by modern construction and extension of irrigation canals. The plea was part of a report she made to the National Geographic Society which had funded a survey of Predynastic sites in the area of Hu, Upper Egypt.

#### The Greenhouse Effect and Egypt

Dr. Hind Sadeq, an ARCE member in Washington, put together an imposing conference in December in Cairo on the effects of global warming in general and specifically on Egypt. Among the sessions was a panel discussing the effect global warming would have on the ancient monuments. Kent Weeks represented the American Research Center in Egypt at this conference, and a note on his remarks will be forthcoming.

But several months earlier, a national crisis conference on global warming was convened by the Egyptian Environmental Affairs Agency at which a study on the Nile delta was presented. The report was compiled jointly by the UN Environmental Program and the U.S. Environmental Protection Agency. The study projects a rise in the Mediterranean

sea levels of more than three feet in half a century, affecting 15 million people living within 18.6 miles of the Mediterranean coast, disrupting the agricultural production of up to 15 percent of arable land, and causing a 15 percent loss in the region gross product. If the predictions are accurate, as many as 20% of Egypt's population could be required to move to higher ground. Already the Mediterranean is eroding Egypt's shoreline at the rate of more than 30 yards per year in some places.

The Cairo meeting recommended more comprehensive studies on land-use patterns, coastal erosion, land reclamation, and wetlands, as well as an appraisal of the long-term development plans of the area in the light of changing conditions.

#### People in the News

The Temple of Hibis in the Oasis of Kharga received a write-up by Eugene Cruz-Urbe in the September-October 1989 issue of *Archaeology Magazine*. This temple, which is suffering badly the ravages of time -- and has been closed temporarily by the Antiquities Organization -- dates from the Saite Dynasty (670-525 B.C.) and is unusual for the number of gods it celebrates. Cruz-Urbe's work at the temple involved a complete and accurate drawing of the inscriptions, and to record the blocks lying on the ground in the temple's blockyard. "By studying all these decorated blocks, we hoped to establish a more complete picture of the religious rituals practiced at Hibis."

Bob Betts, our Cairo director, appeared in the "Letters to the Editor" column in *The New York Times* on 23 November 1989 correcting a Times' reporter's allusion to Coptic custom. In his letter, Bob pointed out that the Coptic custom of placing the women on one side of the church and the men on the other should not be seen as a sign of Muslim influence, but rather the contrary: that Orthodox practice even before Islam separated the sexes during church service. Betts concluded, "Islam has had no discernible influence on Egyptian Christianity, but Egyptian Islam has been heavily influenced by Coptic religious traditions, which incorporate Pharaonic practices."

On another transcultural note, an article in the *International Herald Tribune* in October featured the newest looks in coffin design, and pointed out that the hottest coffin selling in Baltimore was a King Tut polished gold coffin, that retails at \$7,350. The prototype of the coffin, made by Pyramid Enterprises of Genoa, Nevada, took the carver three years to fashion.

Nawal Hassan, a member of our Cairo Oversight Committee, was one of the special people highlighted in the special tenth anniversary issue of *Cairo Today* for her outstanding contributions preserving Cairo's cultural heritage. The article drew attention to her work with three organizations: the Center for Egyptian Civilization Studies, the Association for the Urban Development of Islamic Cairo, and an Aid Committee registered with the Nasser Special Bank, all of which are concerned with helping local people in traditional areas face up to the onslaught of modern life.



Among the flurry of articles in recent travel journals was one entitled "Cruising the Nile in the Land of the Pharaohs," which appeared in the September issue of *Travel and Leisure*. The sumptuous photographs were taken by Geoffrey Clifford, husband of Penny Clifford, the secretary/treasurer of our Arizona chapter. You can see the back of her dead in one shot, showing the tomb of Prince Kha'emweset in the Valley of the Queens.

The Alexandria Library has been and will continue to be featured as a point of departure for lectures throughout the U.S., and one of the earliest was a public program sponsored by the DeYoung Museum of Fine Arts in San Francisco in October. Featured speakers included Afaf Marsot who talked about Alexandria from the coming of Islam to the present.

American Express, which donated money toward our National Endowment for the Humanities Challenge Grant, marked its 70th anniversary by giving \$50,000 to the Egyptian Antiquities Organization toward the restoration of the Sphinx.

#### Chapter News

##### Arizona

The Lecture program this fall included: David O'Connor lectured on "The Pyramids and Their Origins," on October 2; David Goodman on "Surveying the Antiquities of Egypt: Giza, Thebes, Hierakonpolis and Gebel Barkal," October 30 (sponsored by Don Kunz, ARCE Board member).

##### South Texas

In September, Charles Van Siclen, lectured on "Spacemen, Pyramids and the Curse of King Tut"; in October, there was a viewing of the videotape, "Touring Egypt: Five Thousand Years of History."

##### Southern California

September 21, Andrew Gordon, on the "Origins of Egyptian Medicine"; October 18, Ambassador Nabil El Orabi, Egyptian consul in San Francisco, on "Political Conditions in the Middle East"; October 15, Zahi Hawass, on recent activities of the EAO; November 16, Antonio Loprieno, on his recent research; December 4, Rainer Stadelmann, on the Pyramids.

The chapter concluded the year with a Christmas party at the home of one of its members.

##### Washington, DC

A group of interested chapter members met at Magda Seif el Yazal's home in Herndon to plan the lectures for the spring. Magda and her husband, Sa'id, director of the American Egyptian Cooperation Foundation in Washington, proved generous and hospitable hosts. Ann Jaffin adroitly directed the agenda for the meeting, and some exciting talks are being scheduled.

David O'Connor lectured the Washington chapter on December 12, discussing the origins of the pyramids in Egypt.

#### New Publications

Joseph J. Hobbs (Fellow 1988-89), *Bedouin Life in the Egyptian Wilderness*, Foreword by Leo A. Tregenza, University of Texas Press, 1990, \$25 cloth. The first modern ethnographic portrait of the Ma'aza bedouins. Focusing on the relation of the Ma'aza to their land, Hobbs includes a wealth of detail about bedouin beliefs, values, and lifeways. This is a well-written and informative study of the people who live in the desert region between the Nile and the Red Sea between Quseir and Zaafaran.

Hobbs is currently assistant professor of geography at the University of Missouri, Columbia.

Robert Springborg, *Mubarak's Egypt: Fragmentation of the Political Order* (Westview Press, 1989, \$39.95). This presents a detailed account of events between 1985 and 1987. The reviewer in the *Middle East Journal* called its strength its "description of bureaucratic infighting in various government agencies."

Malak Zaalouk, *Power, Class and Foreign Capital in Egypt: The Rise of the New Bourgeoisie* (Zed Press, 1989, \$49.95 cloth, \$17.95 paper). A discussion of the emergence and consolidation of a new Egyptian social class consisting of commercial agents of foreign firms who rose to power and prosperity during the infitah period.

#### New Academic Program

The University of South Carolina and the American University in Cairo have announced the establishment of a new three-year course of study designed to prepare graduates for international business careers focusing on the Middle East. For details, write for information to The Master of International Business Studies Program, College of Business Administration, University of South Carolina, Columbia, SC 29208.

#### Obituary Notice

ARCE regrets to note the passing of Hasan Fathy, the Egyptian architect, and one of the most influential of architects to come from the non-Western world. A short note on his death, on 1 December 1989, appeared in The New York Times. His best known legacies, in addition to his book, "Architecture for the Poor," is the new city of Gourneh. A longer notice on his work will appear in a future NARCE. Mr. Fathy was an honorary member of ARCE.

#### Directory of North American Egyptologists

The new ARCE directory of North American Egyptologists is available at the cost of \$3 from the compiler, Dr. Richard Wilkinson, Humanities Program, TKE Building 201, University of Arizona, Tucson, AZ 85721.

#### The Annual Meeting

The 42nd Annual Meeting will take place in Berkeley, California, April 26-29, 1990. For details, call the New York office, 212 998-8890, or write us for the preliminary program and registration information.

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With Contributions by Michael Bates, D.S. Richards,  
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